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Calvinist Contact

An independent Christian weekly

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Most suicides are announced by clues, says psychologist

Bert Witvoet

ST. CATHARINES, Ont. — We need to be better educated about suicide if we want to prevent it. That is the opinion of Dr. Antoon Leenaars, president of the Canadian Association for Suicide Prevention. He was speaking at Brock University on the topic "Suicide in Youth."

"Studies reveal that the suicidal person gives many clues and warnings regarding his suicidal intentions," said Leenaars. "Of any 10 persons who kill themselves, eight have given definite warnings of their suicidal intentions."

He has found, however, that many people do not pick up the clues or don't take them seriously enough. A typical reaction to clues or attempted suicides is, "He wants to draw attention to himself." Parents, teachers and doctors need to take any hint that a person entertains suicidal thoughts seriously, said Leenaars.

Even though the rate of attempts among teenagers is extremely high compared to completions (some say 100 to one), the suicidal person is in need of help.

Dr. Leenaars, who came from the Netherlands to Canada at age 12 (he was born in Ulvenhout, Noord Brabant), is a Windsor psychologist and author specializing in suicidology. He attended high school in St. Catharines, where one of his friends committed suicide by throwing himself into Lake Ontario.

This event left a deep impression on Antoon Leenaars and made him curious about the causes of suicide. His curiosity eventually led him into his present field of research and expertise.

(For more on Dr. Leenaars views on suicide and its causes, see next week's issue).

Thinkbit

There are two times in life to praise the Lord: when you feel like it and when you don't!

Source unknown

Reformed people active in Ontario Graham Crusade

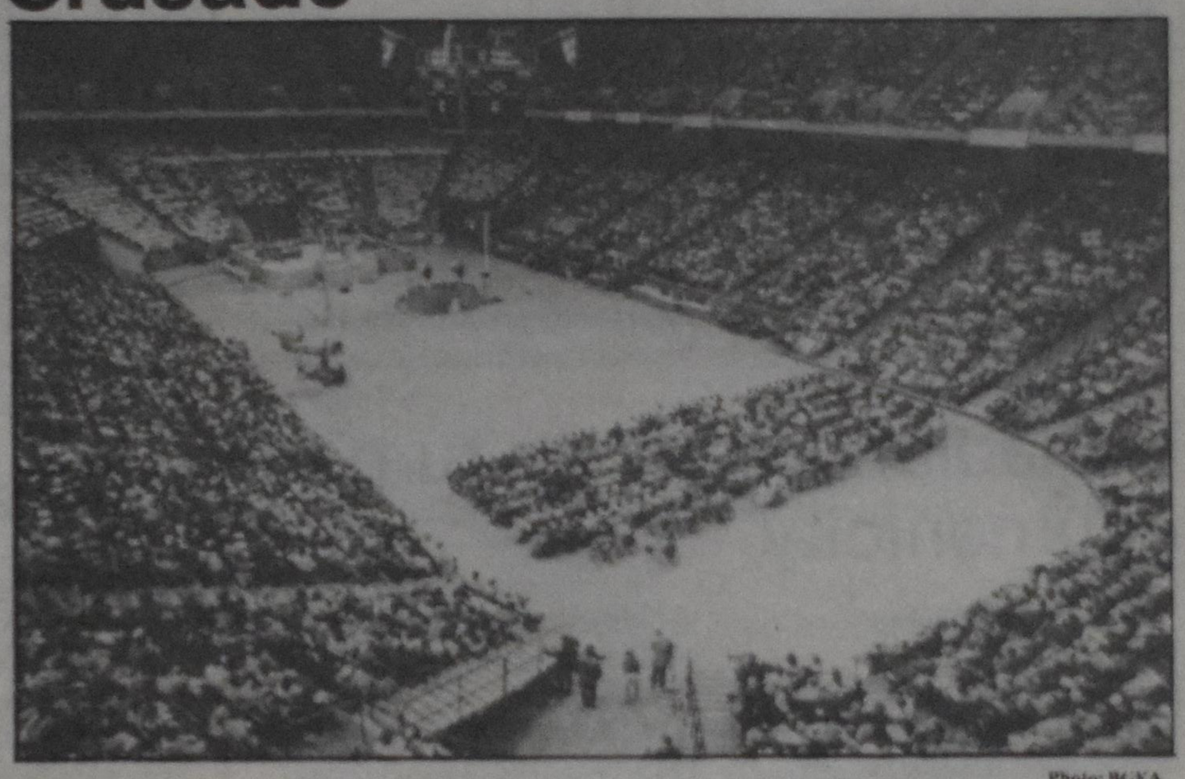

Photo: BGEA

Billy Graham told overflow crowds at Copps Coliseum, Hamilton, Ont.: "Jesus didn't come to found a religion. He came as the Son of God, to give Life."

Marian Van Til

HAMILTON, Ont. — For four nights and a Sunday afternoon two weeks ago, a total of 90,000 people packed Copps Coliseum. On Saturday and Sunday, others didn't get in; they had to watch from across the street via closed-circuit TV. These determined people were not sports enthusiasts nor screaming rock music groupies. They crammed Hamilton's largest hockey arena to hear a man preach. That man, Billy Graham, 70, was conducting one of his famous crusades.

Many who came were church people. Thousands of others were not — many of those had been invited by their churched neighbours.

Members of 300 congregations from 20 denominations participated in this Golden Horseshoe Crusade. (The Golden Horseshoe comprises the Niagara Peninsula around western Lake Ontario and the area from Hamilton to Toronto.) Christian Reformed, Reformed Church in America and Presbyterian church members were among the participants.

"There was good participation by Christian Reformed people," says Mary Pierce, a public relations person for the BGEA. Best estimates are that upwards of 500 Christian Reformed (CRC) and other Reformed church members were involved in the crusade as choir members, ushers, counsellors and canvassers; many others attended the crusade one or more times, and still others were conscientiously praying for the Billy Graham team, those to whom he preached, and all the participants.

Leaders involved

Some CRC congregations could look to the active participation of their pastor if they wanted to get involved. Rev. Jerry Hoytema, pastor of New Street, Burlington CRC, was a member of the crusade's executive committee. In addition to his personal involvement and that of Rev. Jack Quartel of Faith, Burlington, "Christian Life and Witness Classes" were held at Quartel's church, at Hamilton's Immanuel CRC and at Mountainview CRC, Grimsby. People from a handful of other CRCs in the area got involved, whether or not their pastors were.

Hoytema first said about 30 of his members were counsellors or ushers but revised that figure sharply upward when he remembered the choir. He joked, "I think 20 per cent of the [2,500-member] choir must have been Christian Reformed. I'm exaggerating, but there were a lot of them." About 30 people from Faith CRC were in the choir.

Careful planning

When graham and members of his Evangelistic Association (BGEA) come to town to conduct a crusade for a few days or a few weeks, it is the culmination of months of groundwork by BGEA people and local church members (see feature page inside).

Hoytema got involved with the crusade 10 months ago after letters were sent to all area clergy inviting them or a representative of their congregation to attend a meeting at Hamilton Place.

See **THE MOST** -- p. 2.

Christians confer on influencing Canadian society

Robert VanderVennen

TORONTO — Most Christians see themselves and their churches as wanting to transform secular society, while they see most other Christians as mere culture-conformers, said Paul Marshall in his opening address to a landmark conference on "The Church and Canadian Culture." The conference was held at the Institute for Christian Studies under the joint sponsorship of ICS and the Evangelical Fellowship of Canada.

Since our faith shapes all of our life, changing our society for the better is more than just a matter of changing the laws, or of promoting justice for the weak, or of calling for higher standards of morality, Marshall added. He urged Christians to examine the root of culture, namely belief, since culture is belief incarnated.

Virtually all the major denominations in Canada were represented by speakers who described how their churches have tried to be salt and light in Canadian society. Brian Stiller of the Evangelical Fellowship of Canada said that evangelical Christians in general have moved away from the attitude of "You manage society and we'll deal with the prime issues of personal salvation, church growth and personal piety." The hazard now, he said, is that Christians will be bought out by increasing affluence, education and self-confidence to a complacent conservatism which turns a blind eye to the battle of darkness and light in our society.

Lutherans serve in two kingdoms

David Pfrimmer of Waterloo Lutheran Seminary said that Lutheran two-kingdom theology means that Lutherans do not flee the worldly kingdom to live only in the kingdom of Christ, but they live affirmatively in both. Although many Lutherans serve in government positions, Lutherans do not try to Christianize public social institutions because structures cannot

See **CANADIAN** -- p. 2.

Photo: Robert VanderVennen

Daniel Sahas (right) tells Ian Rennie about Greek Orthodox contributions to Canadian culture.

In this issue:

Billy Graham's ministries are "miles from" the televangelists. . . . . p. 8
Nov. 11 is Remembrance Day . . p. 10
Kristallnacht was a night of horror for German Jews. . . . . p. 11
Profile of relief work in Mali. . . p. 12

The most prayed-for organization

... continued from page 1.

Hoytema estimates there were 800-900 people there. When an executive committee of 56 people (clergy and others) was formed in January to lay plans for the late October crusade, Hoytema was a part of it. Other CRC executive committee members were Dr. James Payton, a history professor and assistant dean at Redeemer College, Ancaster, and businessmen Peter Van Egmond and Jack Turkstra.

Hoytema became chairperson of the counselling subcommittee. With direction from a Graham team member, that subcommittee set up the Christian Life and Witness classes.

The life and witness classes met to train the 1,500 counsellors who would be needed to work one-on-one with those who would respond to Graham's post-sermon invitation each night of the crusade. The classes were also open to others who wanted to become more articulate at witnessing to their faith. Hoytema says 4,000 people attended the classes in several dozen churches throughout the Golden Horseshoe.

Post-crusade work

Being a counsellor requires commitment. Counsellors' work continues after the crusade, Hoytema points out. They will check on the respondees (as does the local crusade office itself, which remains open for several months). They will try to get each of the 4,264 people who "came forward" involved in a local church (or the church on whose rolls his or her name appears), and invite them to Bible study groups whose leaders have been trained by BGEA members. All the while, other people are still praying for this on-going work.

Chairperson of publicity Peter Van Egmond from Faith, Burlington, (a home renovator and contractor the rest of the time) echoed the sentiments of many CRC crusade participants to whom C.C. spoke when he asked rhetorically, "Isn't this a great experience? It's really worth being involved in."

Jerry Hoytema sums up his view, saying, "It's a real work of God. It's a prayerful thing. It's been said that the Billy Graham Evangelistic Association is the most prayed-for organization in the world. That's probably why it's been so blessed."

Canadian churches turn to ecumenicity

... continued from page 1.

redeem people.

Experiences in World War II showed Lutherans the importance of working together with other Christians, with the resulting merger of Lutheran denominations and their active participation in ecumenical coalitions to promote social welfare in Canada.

Daniel Sahas of the University of Waterloo opened a window on the Orthodox churches of Canada, especially the Greek and Ukrainian churches. He said that Orthodox theology has a positive attitude toward culture and that Orthodox Christians have a strong tradition of philanthropy.

George Rawlyk of Queen's University, speaking mostly for Convention Baptists of Ontario and the Maritimes, identified Tommy Douglas and William Aberhard as Baptists who were champions of the oppressed. Wayne Dawes, Pentecostal Assemblies pastor in Chatham, was beautifully open about the historical lack of involvement of Pentecostal Christians in social affairs, but maintained that their pre-millennial theology had not been a factor that held these Christians back. Since 1983 they have had a full-time co-ordinator of social concerns.

It was clear from the low-key presentation of William Janzen of the Mennonite Central Committee that Mennonites in Canada, though only one per cent of the nation's population, are more effective in social service in Canada than their numbers would suggest. Although initially Mennonites were separatistic, in recent years their charitable and internationalist attitude has led to major innovative programs to benefit the downtrodden in Canada and overseas.

Harry Groenewold of The King's College reviewed the 19th-century Dutch history which molded Dutch Calvinist interaction with culture in Canada since the 1940s. Dutch Calvinists see a nation's public culture as the arena of the conflict between good and evil, he said.

He identified the period of 1969-74 as a time of change in strategy from stridency to a posture of co-operation with Christians of other traditions, both in institutions they founded, like Christian schools at all levels, and in working together with ecumenical coalitions.

Shift toward ecumenical co-operation

Many other Canadian churches experienced a major turn toward ecumenical co-operation at the same time, affirmed such speakers as Brian Hogan and Lee Cormie of the Roman Catholic Church, Cyril Powles of the Anglican Church, and David Lochheed of the United Church. Canadian Christians and their churches seem to find themselves receding to the edge of a secular culture and needing to hold together in order to present effectively the call for justice in an increasingly self-centred society.

The conference was probably the first time in Canadian history that representatives of churches met to put on the table their denomination's approach and actions to change Canadian society for the better. In his closing remarks Ian Rennie stated that the evangelical community in Canada seems to draw its social awareness primarily from the Mennonite and the Christian Reformed churches.

Although Rennie identified certain topics and churches omitted in conference discussions, Presbyterian church historian Brian Fraser of the Vancouver School of Theology urged that the presentations be published as a book which, he said, would serve as an excellent basic textbook on church and culture in Canada.

Vander Zalm survives convention

Reinder J. Klein

PENTICTON, B.C. — It wasn't even close.

Told by their leader to get out of the party if they were unhappy about things (i.e.: the premier), dissenting Social Crediters stuck around to fight for the secret ballot they wanted on the crucial question of premier VanderZalm's leadership during the Socred convention held here October 20-22.

They didn't get it.

In a scene reminiscent of the classic union procedure used to forge a semblance of unity, the call for a secret ballot was scoffed at, crudely ridiculed, and characterized as somehow in itself an expression of disloyalty to the party and its leader. Labour unions often seem more concerned about "solidarity" than about democracy, and the Social Credit party in B.C. appears to be no different.

Harangued, badgered and cajoled, more than 800 delegates voted against the holding of a secret ballot, some 350 favouring it. Premier VanderZalm himself indicated he would accept the outcome of this "family squabble," as he called it, no matter which procedure was used. (Most families — nudge, nudge — don't resolve disputes by holding secret ballots.)

Secrecy protects

It is unlikely that everyone who supported a secret vote actually wanted to dump VanderZalm. No doubt many preferred such a vote because they believed its use for the resolution of sensitive issues gives evidence of some political maturity. Moreover, it is far and away the best method for discovering what people actually think and how many think it.

Given the obvious need for a show of unity in view of the intense media coverage of the event, it is not likely either that delegates who had strong misgivings about the performance of their boss were prepared to say so openly, in a public show of hands. The pressure of large crowds can be most intimidating, especially that of highly politicized mobs. Indicating dissent openly in such a context often leads to unpleasantries.

In the end, only 75 of the roughly 1300 delegates registered dissatisfaction by letting their negative vote be publicly known. Apparently a considerable number abstained, some people having left the assembly hall earlier, allegedly in disgust.

While the outcome of the leadership vote was never really in doubt, no one quite knew the extent of the widely publicized dissatisfaction with VanderZalm. We still don't, but it is now clear that the few bravely foolish ones who let their unhappiness be known would be well advised to pack their bags.

It is a pity VanderZalm himself did not have the political smarts to insist on a secret ballot. That would have been a courageous act of real statesmanship. The willingness to respect critics and to respond with some eloquence and grace to their concerns would have suggested an element of greatness. It would have shown a sensitivity to the fragile nature of our system and a resolve to uphold it. It would have been an elevation of class over mere style.

As it happened, the convention gave VanderZalm a somewhat less than resounding endorsement, impressive numbers notwithstanding. Especially in view of the enormous publicity given the rancourous internal spat in the local media, the generous support for the premier produced by the open vote didn't quite ring true and seemed contrived.

Potential for greatness

To be sure, there is no denying VanderZalm's continued popularity with the more conservative element of B.C.'s polarized population. Many like the idea of a "strong" leader who speaks his mind and who stands his ground. However, equally many seem more and more disconcerted by the premier's apparent difficulty in grasping all the implications of leadership in a pluralistic society.

VanderZalm has many impressive qualities. He even has the potential for greatness. However, he must combat the impression he gives of believing that only his ideas and convictions have validity and that all criticism is meant to attack and undermine his leadership. His perceived arrogance has hurt him, and the unseemly quarrelling within the ranks has caused his party to drop well below the largely quiet opposition NDP in the polls.

It can be fairly charged that the Penticton convention has left ambiguous the true extent of Socred disenchantment with Bill. VanderZalm. Moreover, while he admitted to having made mistakes, VanderZalm seemed unrepentant and gave no indication he would mend his ways.

Fortunately for the Socreds, the next provincial election is still at least two years away. Very unpopular at present and running second in the polls to the New Democrats, the Social Credit Party of British Columbia has time to come back and will probably win again.

Besides, Canadians tend to love the NDP only in between elections, when it's safe to flirt with horrid socialists. When the chips are down, however, they return to the comfort of traditional patterns.

Welcome back, Brian, and Bill.

Pressreview

Carl D. Tuyl

Like a hockey team going all out on offense in the last minute of the game, the Liberals sent their first line over the boards, closing in on the Tories. The heavy scorers were all over the landscape: Chretien Axworthy, Johnson, Lalonde, and of course, the captain himself. All swinging sticks and hammering away at the free trade deal and hitting the tax reform plans of the government. Monsieur seemed stunned, and then mobilized his defense with even Michael Wilson pounding the pavement in his riding. The pollsters — they must really make a mint these days — put a tie on the scoring board, and all of a sudden the spectators are standing on their feet not wanting to predict the outcome.

★★★★

We can all be sure that whichever party wins the election we will have to fork over more money to our government. "There are three things that are never satisfied," says the book of Proverbs (30:15), "four that never say enough: the grave, the barren womb, land which is never satisfied with water, and fire which never says enough." Had that writer lived in our time he could have added the government to his list.

★★★★

Will the real Robert Bourassa please stand up? He is chastising "fellow" Liberals including even His Retired Majesty for their criticism of the Meech Lake accord. What is Bourassa: Tory, Grit, or hybrid?

★★★★

Canadian citizens lent their government great sums of money by buying savings bonds during the past weeks. Is that patriotic? Yes, we help; no, we add to the deficit. Somebody figure it out.

★★★★

First prize for (probably unpopular) common sense goes this week to a Mr. Aqqaluk Lynge who happens to be the leader of the Eskimo Brotherhood Party in Greenland. Commenting on all the whale hype of the last week he said that the sensible thing would have been to kill the animals and eat them. There!

Shame on Air Canada for losing a passenger — Mrs. Laila Begum — on route to Dacca. They did that once with my luggage, which was upsetting; but a passenger? Begum arrived finally at her destination, late by a week, and a bit shaken by the ordeal.

★★★★

The press recorded with great interest the visit of West Germany's Chancellor Kohl to Moscow. Germany's world short-wave broadcasting gave it even more coverage. Gorbachev wants to borrow money from Western banks. There are signs of increasing detente and re-approachment between the Soviets and Western European countries. Washington follows those developments with diplomatic apprehension.

★★★★

Listening to short-wave broadcasts reveals interesting information: in the Netherlands more than 200,000 people are so far in debt that they will not be able to pay what they owe in their lifetimes. One out of 10 ministers in that country would like to leave the ministry altogether and an additional two would like to get out of parish ministry. The A.B.N., Holland's biggest bank, is alleged to have been involved in laundering money for Noriega. Queen Beatrix was in Australia where she presented the Aussies with Dutch tulip bulbs. The Aussies, never big on the fine points of diplomatic protocol, said thanks but no thanks.

★★★★

In Indonesia, nothing happens with the same speed as in other parts of the world. Two ex-members of Soekarno's bodyguard were executed after a legal process that lasted for 20 years.

★★★★

Imelda Marcos arrived in New York to face charges of looting more money than the entire deaconate of the Christian Reformed Church collects in five years. She arrived on a luxury jet with, I presume, enough shoes and dresses to change every five minutes. TV newscasts showed her saying goodbye in Hawaii to poor old sickly Ferdinand in a wheelchair. Poor old Ferdy!

★★★★

Mexico's government-in-waiting, which will take office in December, is planning to discuss a trade treaty with the United States. Many manufacturers, especially in the automobile industry, are already making use of cheap Mexican labour. There is, I heard or read somewhere, just south of the U.S. border an enterprising business person who produces "Made in America" labels and sells them in the U.S.

★★★★

The nearly completed American embassy in Moscow will be torn down and the whole building project will start all over again. The Ruskies had riddled the building with listening devices and the Yankees found out too late; $22 million too late.

★★★★

I am back from vacation. My mind filled with notes, observations and questions collected on the way: Florida is nice, and so is Fenelon Falls where our cottage is. The latter, nicer but colder than the former. Listening to sermons is difficult, especially for ministers, who have to turn off their professional criticism and turn on their humility. I saw for the first time a dog at the table when communion was served. It was a seeing-eye dog gently guiding its mistress. It moved me greatly, more so than the preceding exhortation.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Date of this issue will be **December 2.** It will be mailed to our regular subscribers on **November 29.**

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Editorial

An apology

Some weeks ago I reprinted from the Dutch magazine *Evangelisch Commentaar* an article entitled "De Vierde Evangelist: ketter of getuige?" Maybe it's because my Dutch is slipping, or maybe it's because I did not take the time to read it carefully, but I assumed that after dealing with several serious questions raised by higher critics, the author came down on the right side of the questions by affirming that the gospel of John was faithful to the gospel tradition.

However, since that time, I have been questioned on this article by some of our readers. In fact, the publishing of these articles was another part of the reason why columnists Leonard Schalkwyk and William Rang quit on me. The objections prompted me to consult two Reformed theologians in our midst to tell me whether I had strayed from the path. They gently told me that the theology of Den Heyer as displayed in his article on the gospel of John was detrimental to upholding the authority of Scripture.

Since that time Dr. Jan Smits from Markham, Ont. has taken the trouble to respond to the article in the Dutch section, and his response has helped me understand that there were a few more snakes in the grass than I had realized.

For that reason I want to apologize to the Dutch readership for having chosen such an unhelpful article. I have to be more careful next time.

Let me just say one more thing. I appreciate positive correction as offered in the article by Dr. Smits. What hurts me a little bit is that some readers immediately assume that I want to lead the readership astray, that I no longer respect the integrity and authority of the Bible. I feel a bit like the editor who wrote, "Why do people so quickly accuse me of conspiring to mislead them. Why don't they give me credit for just being stupid sometimes?"

BW

Letters

The Church is engaged in warfare

"Onward, Christian soldiers, marching *as* to war, with the cross of Jesus going on before." That is the battle the Christian Heritage Party is mobilizing for, to fight, not against flesh and blood, but against the powers, against the rulers of this present darkness.

Sixty-five thousand babies are aborted in Canada in one year! The Charter of Rights has given homosexuals the right to marry one another. Christ is no longer tolerated anywhere. Serve him on Sunday in church, but leave him there, and make sure you lock the doors, He mustn't come out during the week. He has no place in politics; we can do that ourselves.

But, you say, we want to vote for a Christian candidate in an existing party. There he or she can be a great witness. First of all, they have to vote according to party principles. Secondly, how long haven't they been there already? And what has been their influence?

"Forward into battle; see his banners go!" Do you see the contrast between those banners? What's on the banner of the Heritage party? Our Master leads, with the banner of righteousness and justice. The other is smeared with blood of innocent, helpless babes. It is also marked by other perversions such as lead to "AIDS". How many lives do you think it is going to claim? In Canada alone, close to 2,000 people are affected.

Under whose banner?

If people don't listen to the Word of the Lord anymore, and deal with matters of life according to their own convenience and pleasure, then after long patience, the Lord will show his hand of judgment. Can any Christian with good conscience be in company with a group that legalizes a way of life that leads to destruction?

And are you going to help them with your vote? Or do you place yourself under the banner of Christ, voting for the Christian Heritage Party?

Perhaps you use the excuse "If the Progressive Conservatives lose, we might get the NDP in, would that not be worse?" Do we know what the Lord has in store for us? Sing that whole song again, and trust the Lord. If we go in faith, has He ever let us down? He might lead us through great depths. We might not even win. Does that give us the excuse not to follow him in this battle?

Let us also in the area of politics move forward in faith.

Peter Hoogendam,
Ancaster, Ont.

The choice we face on November 21

Thank you for your timely editorial in the C.C. issue of Oct. 21. It was well put together and clearly sets out the decision faced by each and every Canadian citizen who has reached 18 years of age. We are called upon to elect a candidate to represent the local constituency where one resides. Who that candidate of your choice may be is for each one personally to decide. No one can dictate that decision to you. This is the freedom we enjoy in this great country of ours.

The contribution in the same issue by Marcus Van Steen about Canada's parliamentary system was also very timely and well stated. This clearly outlines our electoral system, which differs from what our forefathers may have been accustomed to in the Netherlands and other European countries, where the election of representatives was based on a national slate of candidates with a common denominator deciding how many of each party were elected.

Small party ineffective

At the outset, I must state that I too endorse the principles for which the CHP stands and such endorsation is evidenced by my membership in the CHP. However, if I am asked to vote or told to vote for the CHP, then my answer is an emphatic NO. Why this stand?

Simply, what chance does the CHP have nation wide? Even if two or three candidates are elected, what can they contribute among the 295 seats in the House of Commons? Truly, be honest! History over the many years has proven that those sitting as independents or one or two representing a party wield little influence. Furthermore, because of our constituency (or riding) system, the riding itself falls into obscurity. The only solid representation on a riding by riding basis is through one of the three mainline parties. This is the Canadian system. We cannot change that.

Another overriding factor is the fact that traditionally the Reformed Calvinist community has endorsed the Progressive Conservative Party or the Liberal Party, with probably a larger percentage leaning toward the PCs. In some of the so-called "swing-ridings" I see major problems developing, similar to what was stated in the C.C. issue of Aug. 26. Mr. John Reimer, PC Member of Parliament, was quite right to state in an address to the Evangelical Fellowship that a vote for the CHP is a vote against the PC. That in itself may be enough in the "swing-ridings" to elect an NDP candidate.

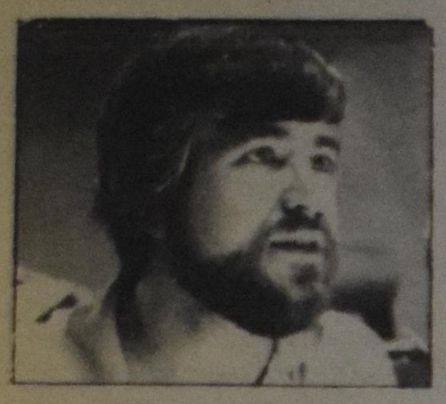
That in itself may not be disastrous, but we all know what the basic NDP policies and philosophies are. This party, which has every right to exist, leans toward the far left with its social policies, its abortion philosophy, its proposed taxation system (with the better-off Canadians to be taxed doubly, leaving little or no incentive for the entrepreneurs), its disarmament policies, etc. Do you wish that kind of representation for your riding? You may well contribute to that by a CHP vote. This is not a scare tactic. This is a fact of life. This is how our electoral system functions.

Stigma of separation

Another matter also disturbs me. Among our fellow citizens, we are already hearing of the stigma attached to the CHP as a "Dutch Reformed" party. I assume that this is because its make-up is basically among the Reformed Calvinists, many of whom are of Dutch ancestry. Again we see some arrows flying against isolation and fragmentation.

Canadians in general have accepted our separate church movements; most are finally accepting the separate Christian school movements, but will they as citizens of this nation now also accept our separate political movement? Personally I doubt it.

JUST A MOMENT/HERMAN PRAAMSMA



"The little green tents where the soldiers sleep and the sunbeams play and the women weep, are covered with flowers today." (Walt Mason, 1862-1939, "The Little Green Tents")

The word *war* conjures up different pictures for different people.

The older ones among us may think almost automatically of occupation and repression, of moments remembered from invasion and liberation; there are many painful things that are seldom talked about, things having to do with death and survival.

Memories! There are some among us, and their number grows smaller every year, who remember serving as soldiers in real shooting war. Men who remember comrades who now for many years already have slept "in the little green tents."

Many of us children never really experienced war; our mental images of war are picked up from movies and books and the closest any of us have ever come to the awesome reality of it all is on days like today, November 11, Remembrance Day.

In schools across the country John McCrae's solemn poetic words are recited

In Flanders fields the poppies blow
Between the crosses, row on row ...

and a majestic silence is observed across the nation. People gather at cenotaphs and war memorials and listen to strains of "O God Our Help in Ages Past" and are moved by the haunting notes of the Last Post.

War is an awful thing and the price is high. I remember that my mother never wanted to watch any war movies because the images and sounds brought back that awfulness from the past. I remember people who tried all their life to hold back and repress the terrible things they thought no one else would be able to understand, because they themselves scarcely did.

War is brutal.

Today we must remember that militarism and aggression, all forms of hate and racism are evil things. And war which leaves widows and orphans and decimated families and mutilated bodies is obscene.

War is brutal.

But today we must also remember that *precisely because* militarism and aggression, hate and racism are so evil, they must be *opposed* with all our heart. Some things are more precious than life itself. They are: justice, freedom, peace and my neighbour's well-being.

"Greater love has no man than this,
that he lay down his life for his friends." (*John 15:13*)

Today we remember those who fell in the wars of their country. Let's remember them well, with sadness and hope, reaffirming our commitment to life lived with integrity before the face of our God, who will judge all nations.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Longer Letter

The genie of divisiveness is a monkey

In the last week's much editorial space and time has been devoted to the "Lord's Prayer banned in public school," issue. From various quarters there have been suggestions that we could face "a serious backlash" from the Christian community, which may now feel compelled to withdraw its children from the public system and enrol them in private schools. Other voices raise the fear "that the genie of religious divisiveness may once again rear its ugly head."

I fail to see how a "religious" exercise of reciting the Lord's Prayer has anything to do with religion. To just simply recite or mouth the words of this prayer does not mean that one is in communication with the author of the prayer, the Lord in Heaven. It is as meaningful as reciting poetry or historically famous writing. Probably less so since the age-old words in this universally known prayer have so much more meaning than any other writing.

The true meaning

When saying "Our Father," Christians approach God through Christ as their father. Just as their earthly fathers do not refuse them, they may expect that their heavenly Father will not refuse them if they ask in faith. The words "who art in heaven" teach us to think of God's unearthly heavenly majesty. With his almighty power, He is able to supply us in all our needs for body and soul.

"Hallowed be thy name" tells us to honour, bless, praise and worship God in everything we do, and not to blaspheme his name or use it frivolously. Saying, "Thy Kingdom come," is a petition that God's presence be evident in everything, not only the organized church but permeating all of life.

When praying, "Thy will be done, on earth as it is in heaven," we ask that our actions and those of our fellows may be equal to and as faithful as the work of the angels in heaven. The most well known sentence, "Give us this day our daily bread," is not limited to bread alone, but asks that God supply us in all our physical needs, and that we should not trust in fellow creatures but put our trust in God alone.

"And forgive us our debt as we forgive our debtors" does not talk about our financial debts. True Christians confidently approach God's throne knowing that the blood of Jesus Christ has paid for all their sins. It also says that we be as determined to forgive our neighbours as we are confident of the grace shown to us by our heavenly Father.

"And lead us not into temptation but deliver us from evil" confesses that we are weak and easily swayed, that we seek a heavenly hand to guide us and protect us. So many things today attack institutions such as home and family and sap the moral fibre of our society, many very subtly tempting the very young or weak-willed.

The prayer's closing line, "Thine is the kingdom and the power and the glory forever," confesses that we pray knowing that God is all powerful, and only He is able to supply and provide every need. Only He should receive all honour and glory. We are called not to please or accommodate a politically expedient whim or to enhance the stature of some philosophical thought or its adherents.

The closing word, "Amen," now even used for an irreverent TV comedy, is not "the end." No, it is a confident exclamation mark that says: "This is sure to be." Even more sure is the fact that God listens to this prayer than my desire to have it fulfilled. (*Heidelberg Catechism paraphrased*).

Fears ill-founded

I doubt that all those hundreds of thousands of students, now deprived of this prayer, were ever taught to pray this way. Taking the Lord's Prayer out of school does not take religion out of school. The Christian religion has not been in the public schools for a long time.

The fear expressed that many will now switch to private schools because a meaningless recital of the Lord's Prayer is no longer permitted, speaks of traditionalism, not religion. I doubt if any of those parents are seeking Christ-centred education.

Concerns that the public system will suffer cutbacks and financial restraints because some parents threaten to withdraw their children are ill-founded. The public system has for years been supported by the tax dollars of thousands who never have nor intend to use the public system. Yet, millions of their private residence and business property tax dollars have supported this system. Many of these taxpayers have out of after-tax dollars supported their private schools from elementary through university.

The "genie" mentioned in the beginning isn't a genie, it's the monkey on the back of Christian citizens and corporations who must support two education systems.

J. Hans Vander Stoep,
Burlington, Ont.

... continued from page 4.

Furthermore, as Reformed Calvinists we can't even stand united in one strong Calvinistic church; in one strong Christian school movement. Now we are being asked to stand united in one party. How long will that last before splits will take place because of church and school lines? I wonder.

Over the many years that I have been active within the PC party structure, I have met many men and women, many of them true Christians albeit not all of Reformed calvinistic persuasions. The candidate I presently work for is also a true Christian as well as his wife, who strongly supports him.

Influence in the main parties

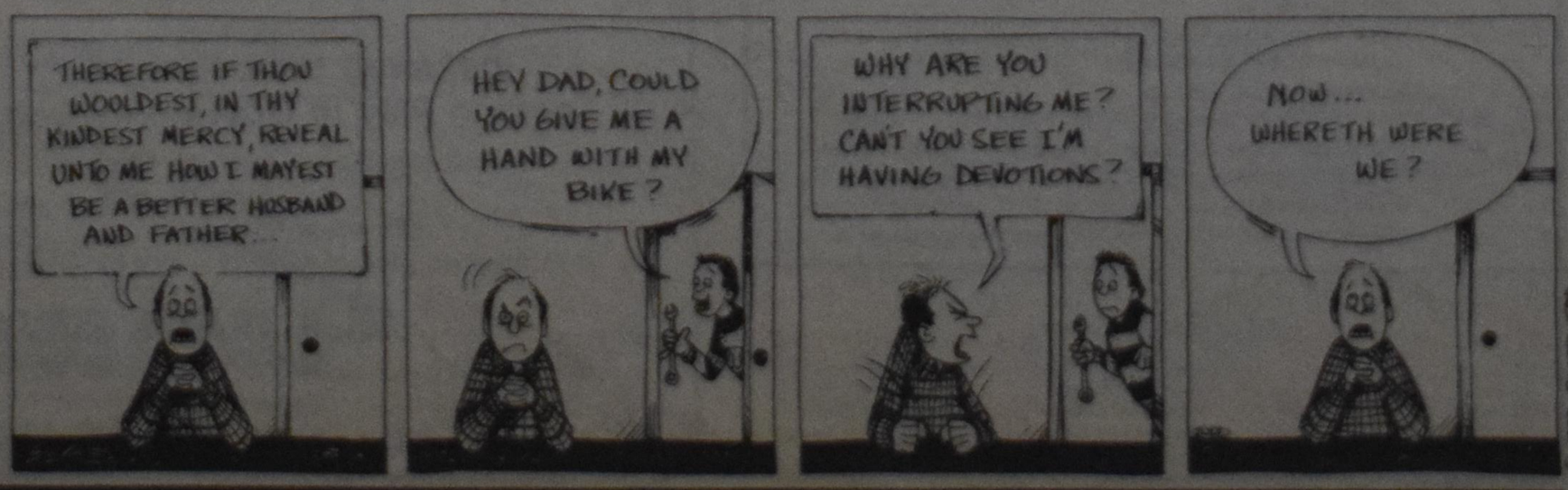
Why then not actively work within the main-stream parties to bring about the election of those who profess Christ as their Lord and Master. By joining and influencing your local riding associations and being present at party policy conferences, your voice can and will be heard. We don't need a separate party with a separate slate of candidates to accomplish that our voices will be heard on Parliament Hill.

I am told that several of the ridings where the CHP has an organization, that memberships are from 600 to 1000. I ask you, where were you all as members during the past 20 years or so? I have seen so few of you when and where we needed you most, namely at the grassroot levels where initial party policies are formulated or changed. With numbers of 600 to 1000 we could have influenced the direction of one of the mainstream parties. We could even have fielded candidates of our own choice who adhere to Christian principles.

Again, I firmly believe in the principles of the CHP. The goals and aims are truly biblical. But as a body we should try to make our influence known within one of the established parties, whether that is Conservative or Liberal. Isolation and separation will lead us nowhere.

Harry P. Verburg,
Chatham, Ontario.

BEYOND BELIEF


THEREFORE IF THOU WOULDEST, IN THY KINDEST MERCY, REVEAL UNTO ME HOW I MAYEST BE A BETTER HUSBAND AND FATHER...
HEY DAD, COULD YOU GIVE ME A HAND WITH MY BIKE?
WHY ARE YOU INTERRUPTING ME? CAN'T YOU SEE I'M HAVING DEVOTIONS?
NOW... WHERETH WERE WE?

Church

Marian Van Til, page editor

Nigerian Christians face Muslim opposition

GRAND RAPIDS, Mich. (CRWM) — Christian missionaries working in the urban areas of Nigeria report that recent Muslim opposition to their work has become increasingly intense. One missionary in Nigeria, who is currently on home service in the United States, reports that several Christian churches have been burned this summer, and there are numerous incidents of Christians being harassed by Muslims.

"Most of these things are happening in the larger cities in the north," he said. "The most volatile situation is in Kaduna, where the Muslims used to have a greater control of the city but the number of Christians is now growing significantly." Christian missionaries to Nigeria speak on the condition that their names not be used for publication as a way to protect themselves. An active, highly organized Muslim group in England scans Christian publications to identify Christians and organize opposition.

Nigeria is the most populous country in Africa, with 24 cities that have more than 100,000 residents. The country is ruled by a military government, heavily dominated by Muslim leadership, which makes the work of Christian missionaries particularly difficult. However, some members of the government have converted to Christianity and evangelism is becoming more widespread. Today, in general, the northern part of the country is predominantly Muslim, while a large percentage of the population in southern Nigeria profess a belief in Christianity.

"The unique thing in Kaduna, in northern Nigeria, is that they want to take a census there," a missionary reports. "This is making a lot of people nervous because it will tell them exactly how many Christians and Muslims there are. Whoever is in the majority may want to throw their weight around."

Christians have the most to fear, he added, because the Muslims tend to be extremist and more likely to resort to violence. This temperament is evident as the various Muslim sects fight among themselves. Just last month 10 Muslims were killed in such a Muslim against Muslim dispute.

Crusade support among Reformed people not unanimous

Marian Van Til

In years past, Graham Crusades were seldom supported by the Christian Reformed Church members or their church. That has not changed entirely. Though now seemingly the view of a small minority, there was still opposition to CRC participation in the crusades from some segments of that church.

At the September meeting of the CRCs' Classis Hamilton, delegate Ted Hoogsteen (pastor, First, Brantford) wanted his classis to reconsider its earlier decision to endorse the crusade and to encourage congregations to support it. Hoogsteen and a few others opposed associating the CRC with the crusade because of Graham's "Arminian theology." The motion was "soundly defeated," notes Jerry Hoytema, pastor of New Street CRC, Burlington, and a crusade executive committee member.

Rev. Richard Stienstra (Calvin, Dundas) opposes any "structural and organizational connection" by the CRC to such crusades, but "has no difficulty" with individual CRC members attending them. He, like Hoogsteen, thinks that Graham is theologically Arminian, meaning that "the emphasis is put on *our* ability to make a decision to come to God." Stienstra adds, "The crusades and Graham's whole association are structured around the "invitation" [to commit yourself to Christ]. If the church endorses that, we're teaching people that that format is desirable and normative."

Despite that, Stienstra says, "I never [publicly] criticize Graham and, in fact, pray for him." Praying for him, however, does not necessitate the church joining him, Stienstra believes. He calls Graham "one of the less strident Arminian theologians because he does stress the sovereignty of God."

Stienstra thinks that the CRC should admit that its strength is not evangelism and concentrate on areas in which it *is* strong — social justice, teaching that faith encompasses all of life. "Evangelism is not the primary tash of the church if that means winning souls," he asserts.

What are *we* doing?

Rev. Henry DeBolster, president of Redeemer College (Ancaster, Ont.), an institution which is doing some post-crusade follow-up in the form of a concert/rally for young people, does not share Stienstra's and Hoogsteen's views.

"Sure, there are areas of theology in which we don't agree," DeBolster admits, "but I say [to CRC critics], 'Come back and argue after *you've* started to reach 90,000 in a week with the gospel.' Graham's preaching is more 'Reformed' than a lot of CRC preaching I've heard. Some of us could learn something from him."

De Bolster, who has met Graham on several occasions, describes the evangelist as exuding the kind of warmth and compassion that people attending the crusades obviously sense when they listen to him. "He's a very down-to-earth man; he cares about people. He'd have to, to get where he is and be having the kind of effect he's having."

Photo: BGEA

Hundreds respond to the gospel. Contrary to the perceptions of his views by some Reformed critics, Graham told the crowd: "Without the Holy Spirit speaking to you, calling you, disturbing you, you can never come to Christ."

Rev. Robert Bernhardt, pastor of Hamilton's Chalmers Presbyterian Church and a C.C. columnist, is a more distant observer. He admits that Graham Crusades are "not the style of approach I am most comfortable with, theologically or personally." But he doesn't "want to be critical of other Christians when it comes to evangelism. I don't think it would be helpful at this time for Christians to divide over how to do evangelism."

Bernhardt says he wasn't in attendance but his family members were, and "ironically, the crusade has been a matter of prayer for me." He prayed that "it would be blessed" even though he is not entirely comfortable with that form of massed evangelism. He also allowed bulletin announcements and posters to hang in his church.

Bernhardt echoes De Bolster's view when he says that evangelicals and Reformed people who "actively support Graham's work have a right to ask, 'If you're not all that enthused about this manner of evangelism, what are you doing instead?' That's a fair question," he admits, "I'm not sure some of the rest of us are doing *anything*."

Calendar of Events

Nov. 12	Inauguration of Dr. Brian J. Walsh, ICS Senior Member in Worldview Studies, at 2 p.m., at Knox College Chapel, **Toronto**, Ont. For info. call: (416) 979-2331.
Nov. 12	RCBPA Chatham Chapter Breakfast meeting. At 8 a.m. at the Saxony restaurant, **Chatham**, Ont. Speaker: Mr. Ed Schiestel. To reserve call (519) 352-0450.
Nov. 12	Children's Fashion Show, Giant Bazaar and Auction, starting at 1 p.m., for John Calvin Chr. School, at First CRC, 287 Water St., **Guelph**, Ont.
Nov. 12	Organ concert by Andre Knevel at 8 p.m., Canadian Reformed Church, John Street, **Beamsville**, Ont.
Nov. 13	Homecoming Worship Services in celebration of the 25th anniversary of Grace CRC, **Scarborough**, Ont. At 10:30 a.m. with Rev. J. Geuzebroek, at 6:30 p.m. with Rev. J. Vos.
Nov. 16	"Stained Glass" Concert at 8 p.m. in Redeemer College Auditorium, **Ancaster**, Ont. Theme: British Baroque. Boris Brott and Christiaan Teeuwsen conduct resp. the Hamilton Philharmonic and Redeemer College Choir. For info. call (416) 648-2131.
Nov. 19	Concert by the Adoramus-Maranatha Choir (dir. John Hunse) at 8 p.m. in the First CRC, **Guelph**, Ont.
Nov. 19	Official opening at 2 p.m. of the new Senior Citizens' Home, 1415 Upper Wellington St., **Hamilton**, Ont.
Nov. 21	RCBPA London Chapter dinner meeting at 6:30 p.m. at the Lamplighter Inn, **London**, Ont. Speaker: Dave Dougharty. For reservations call (416) 524-1203 or (519) 686-0193.
Nov. 25	CCM (Niagara Chapter) meets at 8 p.m. in Bethany CRC, **Fenwick**, Ont.
Nov. 25	Concert/Rally for young people with Kenny Marks and Myles Gentzkow at 8 p.m., Redeemer College, **Ancaster**, Ont. For info. call (416) 648-2131.
Nov. 25-27	Handel's "Messiah" presented by the Georgetown Choral Society and Orchestra, directed by A. Dale Wood. **Nov. 25:** Heritage Hall, Holland Chr. Homes, **Brampton**, Ont.; **Nov. 26 and 27:** Georgetown District High School, **Georgetown**, Ont. For info: call (416) 459-6964 or 451-6600.
Nov. 26	Choices '88 at Redeemer College, **Ancaster**, Ont. A day to introduce committed Christian young people to the value of a Chr. university education. To register call (416) 648-2131.
Nov. 26	Conference sponsored by Salem Chr. Mental Health Association from 8:30 a.m. to 4 p.m. at Redeemer College, **Ancaster**, Ont. Of interest to Chr. mental health professionals and pastors. For info. and pre-registration contact Nienke VanDyke at (416) 528-0353.
Nov. 26	"Music to See" young people concert presented at 2 p.m in Redeemer College Auditorium, **Ancaster**, Ont. Music for organ, brass and timpani, introduced by Boris Brott. For info. call (416) 648-2131.
Nov. 26	"The Ambassadors Male Chorus" in concert, at 8 p.m. in the Rehoboth CRC, **Bowmanville**, Ont. Sponsored by Knox Durham Christian Schools.
Nov. 28	40th Anniversary Service, 7:30 p.m., Ebenezer CRC, **Jarvis**, Ont.
Nov. 30	CFFO Annual Convention and Banquet starting at 10 a.m. at the Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Main speakers: Dr. James Skillen and Dr. Charles Baldwin. For pre-registration call (519) 837-1620. Deadline: November 25.

Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Nov. 18	Tues. Nov. 15	Wed. Nov. 9-8:30a.m.	Thurs. Nov. 10-8:30a.m.
Fri. Nov. 25	Tues. Nov. 22	Wed. Nov. 16-8:30a.m.	Thurs. Nov. 17-8:30a.m.
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A Presbyterian Comments

Watching the joust

Robert J. Bernhardt

R.J. Bernhardt

The current federal election campaign demonstrates once again that people want someone else to solve their problems for them. As local candidates and federal leaders alike are reviewed and appraised, the common thread of expectation seems to be that these are the people who are going to solve all our problems for us. Unfortunately, it is rare for the candidates themselves to do much to dispel such an expectation.

The choosing of leadership for a nation is important. However, leadership is dependent upon popular support. In our pragmatic world, should it surprise us that a would-be leader may hesitate to propose solutions that will alienate the very supporters required to get him or her elected. The reality is that the potential leader who bluntly points out that simple solutions (i.e. painless solutions) are not usually available for complex problems will probably not be given a chance to lead.

As an illustration, almost everyone wants a solution to the problem of a growing national debt, but one that somehow doesn't cost them anything. Indeed, we want to live in a nation that is prosperous — an idea which is generally understood to mean that we should all have more money in our paycheque each payday.

Paying the price

Who doesn't want to try to solve our obvious environmental problems? But how many of us are willing to pay more, if necessary, to cover the extra cost that may be involved for a manufacturer to clean up its production performance.

Everyone wants our taxation system to be equitable, but that is popularly understood to mean that if more revenue is required it must come from someone else.

We want leaders who will lead fearlessly, as long as they do exactly what we want. Oh yes, we also want these leaders to be wise beyond measure and flawless in their moral performance. All this in the midst of a society which is neither conspicuously wise nor especially moral.

Given this scenario, is it not reasonable to expect that Christians within society will be more consistent with their principles and more realistic in their responses? As I listen to Christians talk about their concerns for both church and society, however, I am not overly encouraged.

It is true that on the political scene Christians have some moral objectives for society which seem not only appropriate but also much to be desired. However, when the talk shifts to matters of money, I don't hear Christians saying much that distinguishes them from the world around them. Everyone seems to want more. Desired government programs and initiatives will cost money. Are we prepared to pay the increased taxes that will be required? Or, will we want the necessary tax increases to be levied on someone else — and if so, is that motivated by justice or by mere self-interest? Alternatively, are we prepared to suggest how present government spending can realistically and equitably be reduced to provide the needed funds? Or do we too just want someone to solve all these problems for us?

Testing ourselves

It is reasonable for the populace, Christian or otherwise, to expect leaders to have ideas and plans, but we have to recognize that leaders can only lead if someone is prepared to follow.

It seems to me that the test of the genuineness of our desire to find solutions to the problems that confront us, both in church and in state, is to be found in our own performance. What are we as individuals doing at present to address these problems? Are we doing something constructive? Are we actively looking for solutions? Or do we just want some white knight in shining armour to come and rescue us? White knights are always popular on the eve of battle.

In reality, it seems as though what would be preferred by many would be to find an avenger prepared to fight a personal duel — one on one, with all the opposing evils. If that person is successful, a feast day will be observed in his or her honour. However, if the cause falters, it won't be because there were not hordes of spectators standing on the sidelines cheering.

Perhaps I am too pessimistic! Perhaps I am listening to the wrong Christians! I would very sincerely like to discover that my impressions are quite mistaken.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Christian College to open in Nigeria

GRAND RAPIDS, Mich. (CRWM) — Despite the dangers, Christian missions in Nigeria continue to make progress. The NKST (The Church of Christ Among the Tiv) has contacted Calvin, Dordt, Trinity, King's and Covenant colleges in the U.S. for information on starting a Christian college in Nigeria. The NKST, which has already established a seminary, has received approval from the government for the college. The college will be located on the site of the Mkar Teachers College, which has been phased out in part and reduced in size by the government. The new Christian college will be called the NKST Institute of Christian Training and is scheduled to open in October 1988.

Vietnam releases last of Christian chaplains

SANTA ANA, Calif. (NNI) — With the August release of Duong Ky, chief of evangelical military chaplains, Vietnamese authorities have freed all evangelical and Catholic military chaplains imprisoned since the Communist takeover of South Vietnam in 1975. However, due to heavy restrictions, only a few of the former chaplains are permitted to resume their ministerial activities.

Start thinking ...

about extending your Season's Greetings through our Dec. 2 Christmas issue. Kindly enclose $20 with your personal message and send it before Nov. 18!

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Feature

Billy Graham: a compelling, worldwide work

Stories by Marian Van Til

Ministries that circle the globe

Say the name "Billy Graham" and most people will instantly associate it with "crusade." But the crusades featuring Graham's preaching are only one aspect of the work that Billy Graham Evangelistic Association (BGEA), headquartered in Minneapolis, Minnesota, does worldwide.

Following is an overview of the BGEA's work.

Associate crusades

Associate crusades are led by each of five "associate evangelists": John Wesley White, Howard Jones, Akbar Haqq, Robert Cunville and Ralph Bell (a native of St. Catharines, Ont.).

These men come from various denominations and backgrounds and form a support team for Graham. They conduct crusades around the world in places where Graham's schedule does not allow him to go. At other times, they accompany Graham and are involved in "extension ministries" in churches, prisons, schools and civic organizations.

One example: during the Golden Horseshoe Crusade, Ralph Bell, who earlier in his ministry worked in California as a prison chaplain, visited three Toronto/Hamilton area detention centres, conducting services and speaking with prisoners, in co-operation with local chaplains.

Films

The BGEA operates World Wide Pictures which has developed more than 200 productions since its inception in 1951. Those include everything from the 15-minute television programs of the early 1950s to 25 feature films.

World Wide has produced, to name a few, *The Hiding Place, Joni, the Prodigal,* and *Caught (*the last currently in theatres). Though the first films sermonized a great deal and tended to portray characters in a somewhat plastic manner, recent ones have improved immensely and still are improving.

World Wide's films have been translated into 21 languages and are now seen by 2.5 million people annually in commercial theatres, schools, churches and civic auditoriums. The films are also in video stores and Christian bookstores.

Schools of evangelism

Since 1966, a "school of evangelism" has been conducted in most cities where Graham holds crusades, says the BGEA. The schools' purpose is "to equip pastors and pastoral staff for the work of evangelization" — for training in the "spiritual and physical preparations necessary to do evangelism and the appropriate disciplining of those who place their faith in Christ." The faculty at these schools are well-known pastors and leaders in evangelism.

The schools bring together people of many backgrounds and places — on average, representing 75 denominations and 40 U.S. states, plus several Canadian provinces and foreign countries — but people who are bound together by their common goal.

Radio broadcasting

The "Hour of Decision" has been a mainstay of Christian radio broadcasting for 35 years. It is now heard in French, Spanish, German, Russian and Chinese as well as English. For many years it featured a no-frills presentation of Graham preaching and a little music.

The BGEA says, however, that "a gentle shift has been effected in recent years to attract a younger listening audience." In addition to Graham's message, the program now includes missionary reports, more contemporary music, and telephone interviews with Christian leaders from around the world. Cliff Barrows, a long-time Graham associate, emcees the program. Beloved baritone George Beverly Shea (born in Winchester, Ontario) also participates.

Television crusades; TV/telephone counselling

Each year, three or four of Graham's crusades are videotaped for later, prime time television showing. The Golden Horseshoe Crusade was taped by Hamilton's station CHCH (channel 11) for showing sometime next year.

The production, airing and advertising costs of such showings are met by contributions from viewers.

Seven years ago, the BGEA's Telephone Counselling Ministry began in conjunction with the Billy Graham Crusade telecasts. During worldwide telecasts, a network of nine counselling centres in eight U.S. cities and Nassau, the Bahamas (with about 650 telephones), are in operation in order to help viewers who call in with questions or to make a commitment.

Christian guidance

The BGEA has a Christian Guidance Department in its Minneapolis headquarters whose sole purpose is to respond to letters and phone calls from a quarter of a million people each year.

People respond to telecasts, the "Hour of Decision," films, crusades or the various Graham publications. Trained counsellors make the response which may include topics from doctrinal questions or spiritual needs to social, personal or marital problems.

Publications

Decision magazine, founded in 1960, is the official BGEA publication. It currently has a worldwide circulation of 2 million. There are six editions in four languages and it is available in Braille and on cassette tape.

It's format includes features on Graham and other team members, Bible studies and devotional helps, practical "Christian living" features, personal testimonies, editorials — and advertising.

In addition, Graham himself has written about a dozen books, including a commentary on the Beatitudes. In his most recent book, *Facing Death and the Life After (1987),* Billy Graham confronts the dying experience.

Photo: BGEA

An interpreter signs songs, announcements and Billy Graham's sermon for the deaf. Other handicapped people were seated at ground level in Copps Coliseum, giving them easy access to the building.

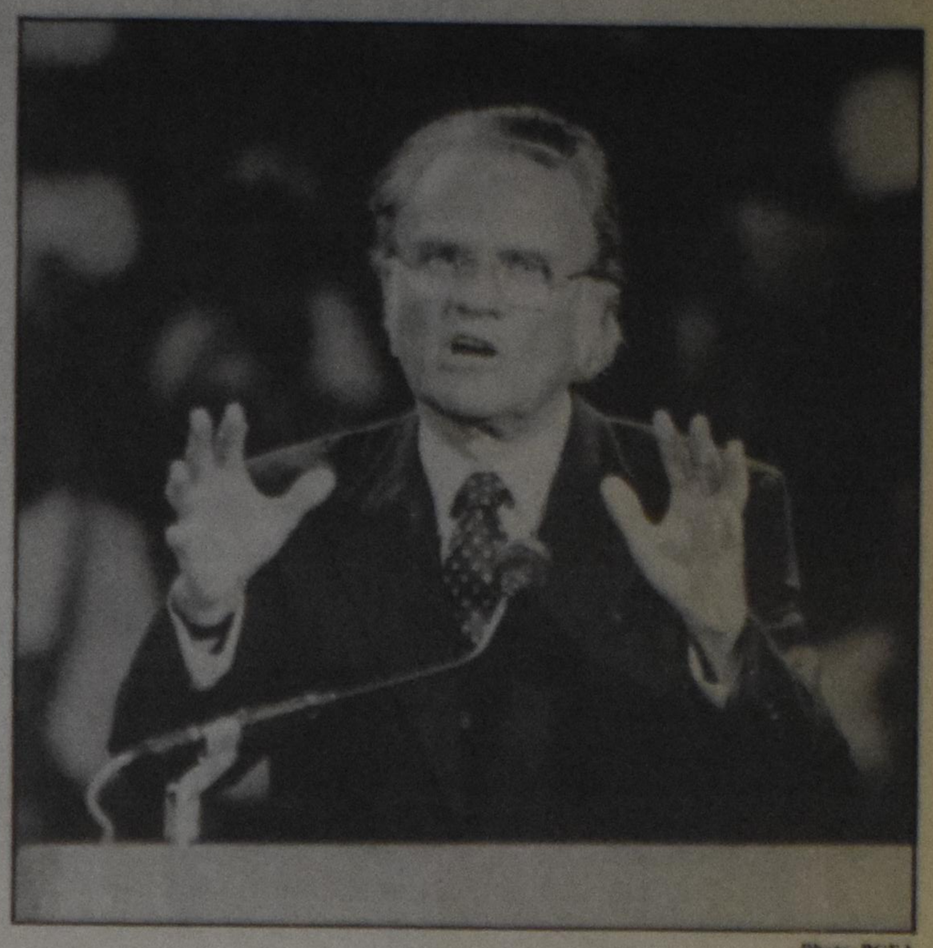

Photo: BGEA

Billy Graham entreats his audience during a sermon.

Reflections on an evening at the crusade

Twenty-eight years ago as a shy child, I was wide-eyed, in awe of the masses of people and the amplified music, intimidated by "the invitation" as I attended my first Billy Graham Crusade in Chicago's cavernous McCormick Place.

A few weeks ago, I attended my second one. I was quite moved by the meeting, and, to be honest, my response surprised me. I have long admired Graham's work (even when I have criticized his association's films as being too "preachy"). His stature as a genuine man of God has been confirmed to me (and a lot of others) in the last year as it has become even more clear how different he really is from the Swaggarts and Bakers of the evangelical world.

Graham's integrity (and sense of humour) is evident in his preaching. His focus is on God's work, not his own; on the gospel, not his opinions. And he always speaks of being a part of a "team" — whose single intent is to preach the gospel to as many as possible. Not incidentally, Graham's salary and those of other team members are set by a board of directors, paid by the Billy Graham Evangelistic Association (BGEA). Graham accepts no honoraria for speeches or so-called direct "love offerings," as is the habit of various televangelists.

Graham's preaching is not bombastic. In fact, he's not an exceptionally dynamic speaker. He speaks plainly, occasionally hesitantly because he extemporizes. Perhaps like the faulty-tongued Moses, he is an ordinary speaker whom God has chosen to use in extra-ordinary ways.

It is that realization that comes over one as he or she listens, and that's part of what makes the experience a moving one. It is that straight forward style, without emotional posturing, that lets the Word of God come through loud and clear.

The night I was there was youth night. The sermon was about the rich young ruler who asks Christ what he must do to enter the Kingdom. Graham's three points explained what the man had (everything, from a human point of view), why he wasn't happy (he was spiritually bankrupt) and how he responded. How would/are you responding?

One line in the sermon particularly sticks in my memory: "God is not against people making money if they do it honestly, but God is against money making people."

I am not comfortable with everything in the BGEA approach. However, when I saw about 750 come forward at Graham's invitation to dedicate or rededicate themselves to God, I knew that they would be counselled, prayed for, for some weeks, urged to get involved in a local church, and invited to Bible studies, it made me glad to support such a venture. And it made me a little ashamed that witnessing in word and in deed has so often seemed so hard for me and my Christian Reformed Church.

Cinema summaries

Marian Van Til

Punchline

Rated AA
Stars Tom Hanks, Sally Field
Written and directed by David Seltzer

Punchline isn't entirely a laughing matter. It examines comedy through the often tragic, on-the-edge lives of the comedians who peddle it.

Tom Hanks gives the right twists and edges to the character of Steven Gold, an ego-centric medical school drop-out who is looking for his "big break" doing nightly stand-up routines at a comedy club.

For Steven, as for many clowns, comedy is not necessarily fun and games; it's a compulsion. It is an addiction that makes him follow its lead, risking the wrath of his father and a brother who are doctors and assumed he would be.

Wholesome Lilah Krytsick, a housewife who does routines at the club whenever she has time, is a foil for Steven's darker, self-absorbed personality. She is no tragic figure or "marginal" human being. She simply loves humour. She is funny and was always able to make people laugh as a child.

So now, as a wife and mother of three girls approaching adolescence, she needs to prove to herself that she still has that ability — that she has a talent which makes her a unique, special person.

Lilah's jokes, mostly sexually-oriented, pretty much bomb until she accepts Steven's at first grudging critique: You've got what it takes to be funny, but you're a housewife, not a sleaze queen. Everybody's life is funny if they allow themselves to see it, so tell about what you know.

She takes his advice and finds out he's right. But in the meantime, Steven becomes as compulsive about her as he is about comedy. Though confused for a time about her friendship with Steven (she refuses to be more than friends), herself, her talent, and what her husband and children mean to her and she to them, Lilah emerges "a winner" both in making use of her talent and in rejuvenating her marriage.

Though the performances are first-rate, *Punchline* is not an outstanding film. Its conclusion, however, is perhaps unusual these days: At first glance, Lilah seems to opt for her marriage over her career. She does not leave her marriage because it has become confining. However, neither does she quietly lay aside her own aspirations because her husband is used to a traditional wife. Instead, through renewed communication and its consequence, renewed understanding of each other, Lilah and her husband work out a compromise which they know will enrich both of them and their children.

There is no such normative solution for Steven. We feel that he will always be a troubled, solitary man behind his witty, erudite mask, as he alternately leaps and struggles toward "the top." But we know, and more poignantly, *he* knows, that "it's lonely at the top."

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small talk ... When peace will be their governor

Alice Los

This week will mark Remembrance Day. In history classes, school children will be told of famous battles and their English teachers may dissect "In Flander's Fields" with them. Then children will be given Friday off to roam the streets and shopping malls of the nation, playing their electronic games of war at Danny's Arcade or, at best, on the family computer at home.

Grownups will wear their poppies for a while and, with their feet up on the coffee table, they'll watch on the evening news as the Prime Minister lays a wreath at the National War Monument. They'll cast a sympathetic glance at the Silver-Cross mother beside him and, with a yawn, get ready for bed because tomorrow comes early.

That morning, an ever-shrinking army of veterans had marched to the local cenotaph, their legs slightly more feeble than the year before. They had listened to the Last Post and to the new pastor in town, whose turn it was to offer a prayer. He's mighty young, they had noticed, and probably didn't know a Sten gun from a rifle. They had also wondered where the townsfolk were, the ones for whom they had risked their lives, long ago. But then, when the same officials had laid wreaths once again, on behalf of the same agencies, the veterans straightened their backs and returned, smartly in step, along Main Street to the Legion Hall.

Where have all the people gone?

All across the land there were families who remembered their husbands, fathers and sons who fell by the sword of war. Those families must have thought of the peacekeeping soldiers who won the Nobel Peace prize recently. That must have pleased them because they recalled how their men, too, went off to war *because* they were so desperate for peace. And as those people honoured their dead they also must have wondered about the poor turnout at the Remembrance Day service that morning. Was it because of the cold north wind? Their compatriots would not have forgotten their men already; or would they?

They looked again at the picture, on their dresser or end table, in which their loved one looks so strangely young and perhaps they felt guilty because *they* have lived on, year after year — and life has taught them so much more than they knew in those days, so that now, most of the time they feel far removed from that era.

Does that make them traitors? They don't want to be disloyal and they wish they could explain to the young man in uniform how they feel. They, too, are for peace but they wonder about the immense cost of budgeted defense. Is it justified? What about money with which to feed the poor and shelter the homeless? They are confused because they also think of soldiers going off to future wars. Such soldiers would have to be well-equipped.

Then, the spiritually wise among them turn to the prophet, and with him, wait for the day when peace will be their governor and righteousness their ruler. They look forward to the time when no longer will there be any violence in their land, nor ruin or destruction within their borders. Instead, they will call their walls "Salvation" and their gates, "Praise." And until then, they'll strive to do justice to poor people, soldiers and victims of war alike, so help them God!

Alice Los lives in Inkerman, Ont.

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Feature

Kristallnacht: when the West lost its bearings

Photo: The Third Reich

A handicapped Jewish man being interrogated in Berlin.

Abraham H. Foxman

This November marks the 50th anniversary of the *Kristallnacht* riots that took place throughout Germany and Austria. On that terrible night of November 9-10 in 1938, brutal mobs rampaged through the streets in a wild orgy of anti-Jewish violence. The destructive toll in what the Nazis euphemistically called "the night of the broken glass" was appalling. Some 20,000 to 30,000 Jews were arrested, 200 synagogues destroyed, 7,500 Jewish-owned stores looted and scores of Jews murdered.

All over the Reich that night, Jews were mercilessly beaten and tortured as they were forced to bear witness to the total devastation of their communities, institutions, ancient buildings and sacred artifacts. The skies of the Reich glowed red from the incendiary attacks and the shattering of plate glass pierced the night air like so many shrieks of terror — Jewish terror.

By the time the flames subsided, the Nazis had already devised a new punishment for German and Austrian Jewry. They would be held responsible for the damage, cleaning up the mess and providing financial restitution to the Nazi government for the damage done. Herman Goering, Minister of the Interior and head of the Luftwaffe, addressed a conference of insurance representatives called in to determine compensation for those whose property had been destroyed. To the surprise of those present, Goering proposed that instead of the insurance companies paying damages, the Jews themselves would be fined one billion marks. With chilling callousness, Goering then remarked: "Incidentally, I'd like to say again that I would not like to be a Jew in Germany."

Aryanization

The fine, however, was not to be a one-time penalty. Rather, it represented the Nazis' attempt to financially break German Jewry, severing the last remaining link in the dynamic historical relationship between Jews and their fellow residents of Germany. By December 3, 1938, after a series of administrative decrees, Jews (except those from abroad) were effectively barred from participating in the economic life of the country. All Jewish retail stores and mail-order houses were to be dissolved or "Aryanized." From department store owners to small artisans, Jews were forbidden to sell their wares. Jews could be ordered to sell their land and real estate holdings. All stocks, bonds and securities had to be deposited at regional offices of the Finance Ministry. It had become illegal for a Jew to earn a livelihood in Germany.

A half-century has passed since these terrible events took place. Given the countless number of tragedies which make up the entire Holocaust, why do we choose to remember this one? Since the central fact of the Holocaust is death, why do we focus on an event in which there were relatively few deaths — at least compared to the ultimate fate of European Jewry? Why not commemorate the day Auschwitz opened for its deadly business? With the exception of *Yom Hashoah* (the day of Holocaust remembrance) and the anniversary of the Warsaw Ghetto uprising, why has world Jewry chosen to commemorate only *Kristallnacht?* What is it that still stirs our unease?

Turning point

Kristallnacht is recalled annually, I submit, because it suggests so much more than the immediate tragedy of the event itself. It bears considerable meaning for Jew and non-Jew. For many in the international community including the American press, the Nazis up until 1938 were seen merely as rowdy thugs who would eventually fade from the scenes of their misbehaviour. Until *Kristallnacht,* Nazi brutality, in general, and its anti-Semitism, in particular, were dismissed as either temporary or grossly exaggerated.

The Nazis even had an excuse for the bad press they did receive: "International Jewry" was provoking a hate campaign against the Hitler government. International Jewry, they claimed, was determined to besmirch the good name of the German government by fabricating stories of Nazi Jew-baiting. For the most part, the Nazi counteroffensive was successful: few in international politics or the media really believed the truth about the Hitler regime.

Kristallnacht finally brought home to even the most skeptical observers the real horror. Now, before all the world, the full, destructive capacity of the Nazis was plain to see. All but the most jaundiced or naive had to acknowledge the inhuman face of National Socialism. *Kristallnacht* exposed, once and for all, the dark side of Hitler's "new Germany."

Little protest

Relatively few Germans and Austrians took part in the pogrom but a sense of outrage is ignited when one realizes that fewer still publicly protested the event. Even if Germans and Austrians felt some shame or remorse, they convinced themselves that protests would make no difference in their totalitarian societies.

Such self-deception was, of course, self-serving for it was widely known that the Nazis were sensitive to public opinion at home and abroad. They were masters of propaganda, of fabricating and publicizing images.

Just two years earlier, it had been crucial for them to display their organizational talent and Aryan racial "prowess" during the Olympics in Berlin. And later, in August 1941, Hitler called off a euthanasia program under mounting public pressure. The absence of public outcries, especially during peacetime, must rank as one of history's most tragic missed opportunities. The virtual silence of onlookers during *Kristallnacht* foreshadowed the global indifference to the Nazi plan to destroy European Jewry.

Kristallnacht was the culmination of a series of pivotal events in 1938, providing one Nazi "success" after another. The Anschluss with Austria in March placed Germany in control of a willing accomplice.

In July, in response to public concern, President Roosevelt reluctantly called for a special conference to deal with the fate of refugees. Held in Evian, France, the outcome surely ranks as one of the Western powers' great failures to deal firmly with Hitler. After endless platitudes and speeches full of outraged indignation, no country was willing to take in large numbers of Jewish refugees. This lack of moral courage was a gift to the Nazi propaganda machine. It was able to declare candidly and correctly that no one wanted the Jews. Jews would now be prey to the insatiable anti-Semitism of the Nazis.

In September 1938, British Prime Minister Neville Chamberlain's policy of appeasing his foreign adversaries reached a pinnacle of shame in Munich. Declaring "peace in our time," Chamberlain allowed Germany to occupy the Sudetenland in Czechoslovakia. Hitler returned to Germany more emboldened than ever. Flushed with renewed confidence, the Nazis increased pressure on the Jews by implementing a series of crippling administrative measures, including prohibiting Jewish lawyers from appearing in German courts and revoking Jewish passports.

Attack on synagogue

Kristallnacht is in reality a misnomer: it was not a night of broken glass, it was a night when the Nazis attacked the most central institution of Jewish life — the synagogue. What is significant about *Kristallnacht* was the scale of the rioting. The destruction of synagogues reached a critical mass: it signaled an all-out attack on European Jewish civilization.

On that night in 1938, Western civilization lost its moral bearings. European Jewry lost its home, of course, but we — all of us — lost our faith in moral self-restraint. To find our way back is necessary for the survival of the human race, but it is not easy.

Abraham H. Foxman is the national director of the Anti-Defamation League of B'nai B'rith and is himself a Holocaust survivor. From the November issue of the ADL Bulletin, the national publication of the Anti-Defamation League of B'nai B'rith.

Missions

Christian Reformed relief agency begins health program in Mali

For excerpts of a letter from Henrietta Hunse ... see next page.

Madeline Wierenga

In spite of a proud heritage and rich past with fabled trading centres such as Timbuktu dating back to the 12th century, Mali in west Africa now lies resigned to the host of ills which plague and threaten every country within the Sahel region of Africa. Today, as a result of the killing droughts, an encroaching desert, and changing government policies which have restricted the movement of people, caravans laden with goods no longer flow in and out of Mali, and proud nomadic peoples such as the Tuaregs and the Fulbe no longer move about with their multitudes of cattle. Most nomads are stationary, their cattle have died, their children are dying, and the ever increasing desert land cannot sustain them.

Photo: Courtesy of CRWRC

Even with clean water supply, children are still affected with stomach worms and parasites.

In rural Mali, as in all of rural Africa, government health care services are virtually non-existent. This means that for millions of people covering large regions, there is no access to medicines, health education, or even a small clinic. Serious illnesses are left untreated, vaccinations are not available, epidemics go unchecked, and simple treatments which could save the lives of many children are not taught.

For children who do survive, the average life expectancy is only 42 years, compared to Canada's 69 for men and 76 for women. Accordingly however, is Canada's annual per capita health budget of $1,800, compared to one of only $10 per capita in Mali.

In 1985 the Christian Reformed World Relief Committee (CRWRC), which is the relief and development arm of the Christian Reformed Church in North America, began it's response to the people of Mali. CRWRC began to distribute food within two regions of the country among the once nomadic Fulbe people. In a year of drought aftermath, 800 tons of grain were distributed by CRWRC in a joint effort with a Norwegian Lutheran relief group. It was during the previous two years, 1983 and 1984, that millions of people in the Sahel regions, most notably in Ethiopia, die of starvation due to lack of rain and subsequent crop failures.

This food distribution, or emergency relief action (in 1985) saved many lives when food reserves were otherwise non-existent. Thankfully, in 1986 the rains resumed enough to rescue the Fulbe from their critical need, and the CRWRC was able to begin a rehabilitation program through "Food for Work" projects. Overseen by CRWRC staffperson Willie Postma, this program helped numerous villages begin projects in community warehouse building, well construction, and the planting of village gardens and tree nurseries.

The main objective behind "Food for Work" was to encourage the villages to take responsibility for their own self-development. Postma's documented experiences with the Fulbe in these projects tell of the challenges, the setbacks, and the accomplishments he faced in working with villagers, helping them to maximize their capabilities with very limited resources.

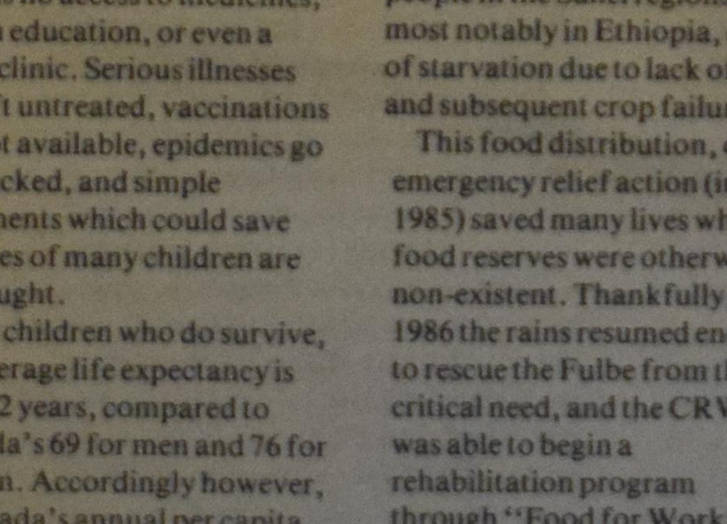

Photo: Courtesy of CRWRC

Fulbe villager and son in harsh conditions.

Request for medical help

Since the "Food for Work" projects in 1986, the program in Mali is now focused on a longer-term outreach on behalf of the Christian Reformed Churches, involving both CRWRC and the Christian Reformed World Missions (CRWM). It was soon seen by CRC missionaries, however, that a health component within the program was desperately needed. Everyday, people from numerous villages, having no access to medical services whatsoever, would seek them out and besiege them with requests for help for various medical problems.

As a result a new health program was begun in August 1988, and was marked by the arrival of CRWRC staffperson Henrietta Hunse. Henrietta hails originally from St. Catharines, Ontario, and brings to the program her valuable experience as a nurse and teacher, as well as a PhD degree in nursing.

The challenges lay ahead. Health issues include malnutrition, dysentery, epidemics, and disease. On behalf of CRWRC, Hunse will implement a health program which has four main objectives: to educate the Fulbe in the cause of disease and poor health; to implement primary health programs within the villages; to find ways of giving the rural Fulbe people access to hospitalization, vaccines and pharmacy supplies; and to integrate the health program with evangelism.

The integration of evangelism is a vital component of the health program, and it is already seen that this will be a natural process among the Fulbe. Much of the program will be teaching, which is a process that automatically establishes relationships. Teaching about disease and preventative health displays compassion, the love of God, and it will challenge the Fulbe's worldview.

Goal is independence

Henrietta's task as the health care developer in Mali presents many challenges in the long term. The skills she needs to carry out the work plan include fluency in both French and Fulfulde, tropical health experience, and the ability to live in isolated villages as much as 75 per cent of the time without contact with other North Americans. In the immediate term, having just arrived in Mali, there will be many adjustments to be made as she begins life in a new culture.

As in all CRWRC programs, the ultimate goal of the Mali health program is to turn over the responsibility for the work to the local people. This lies many prayers, struggles and years down the road, but the desired result is to have Fulbe believers promoting community health programs in their own villages.

One CRWRC missionary, who is now serving in Indonesia, wrote a letter recently to his supporting churches and included a line expressing his view on the work of the missionary. "Missionaries are the extension of your hands," he wrote, "touching the poor for Jesus sake." This is certainly true for every missionary receiving prayer and support from the body of believers.

In the health program in Mali this is more than figurative, for the hands of the missionary will actually touch the one in need of spiritual and physical healing. The prayers of the church touch many so far away.

Madeline Wierenga works for CRWRC of Canada in Burlington, Ont.

Remembrance Day

Photo: Books of Remembrance

His excellency, Governor General Vincent Massey, dedicates a Book on Remembrance Day, 1957.

In memory of all those who have given their lives for freedom.

In books of war do living legends lie
When nations rage and God laughs from on high.

Long lines of coughing comrades sigh,
Men felled by gas and left to rot and die.

In books as these which tell our Father's war
And men and heroes died in bloody gore.

What heroes were these men whose bodies bled,
And poppies blossomed mid that vital liquid red.

Or captured in that awful pageant blaze
Where children later look in sacred solemn gaze.

This book we to our sons do give
That memories dear may in their children live.

O God, we ask that thou them all may bless
And through their lives his living love confess.

We pray, dear Lord, these dreadful wars do cease,
And men may learn to love our own pure Prince of Peace.

(Rev.) Nick Vogelzang,
Seattle, Wash.

Missions

Prayer requests:

Pray for Henrietta Hunse, that the Lord will give her copious measures of his enabling grace to deal with the strangeness, and things that are repulsive or obnoxious, especially in this initial adjustment period:
— as Henrietta will spend most of her time in the bush, pray specifically for resilience and confidence in God's faithfulness to her.
— pray that she may find suitable and safe accommodations for a single woman in a new country and culture.
— pray for her in the challenge of French studies and learning Fulani.

Crossword Puzzle returns next issue.

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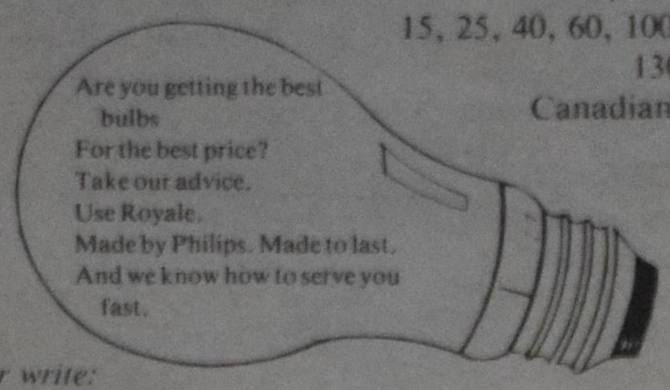

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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PRICES REDUCED

Life in a Fulani village is hard

Henrietta Hunse

Henrietta Hunse describes her first impressions in a letter to family and friends.

Now for a short description of Goudrou itself. If you look at the map, it is very close to the border with Mauritania, at the right-angled corner. The landscape is very flat. The last drought did-in most of the trees, so the only thing in the way of trees there now are thorn bushes, some of which are up to 15-feet tall. This being the rainy season, the ground-cover is green.

This year marks the most rain to have fallen during a rainy season for the last 20 years. The other thing that went along with that were the most mosquitoes the local population had experienced in 20 years. That was a phenomenon I could have done without. During the day, they were not too bad, but as the sun went down, the air would become still, and you could hear the approaching hum of millions of mosquitoes.

After the first few days there, on the basis of a small area, I estimated at least 200 bites on my right foot alone. This, combined with the heat and perspiration, and the increased sensitivity I am prone to when I feel stressed, made me feel frantically uncomfortable at times. By the way, the usual temperatures were 35-38°C during the day, and 23-25°C, as a low at night.

Watch your step

There is a lot of one type of short plant with pretty, tiny yellow flowers, and miserable small balls with thorns growing out of them, making the balls look like *sputniks*. These little balls, called "toupee," effectively ensure that you never take a step in bare feet; you get whole layers of them stuck into the soles of your sandals.

Then there is another type of plant, which looks like a grass, with tufts somewhat like grain. These tufts turn out to be loaded with little burrs which have a way of reaching out and clinging to your clothes. While these things can dampen the fun of walking in what looks like a very pleasant pasture land, the cows, camels, goats, etc., seem to manage to eat the leaves without major side effects.

During the dry season, all the plants become a dry brown, and the ground is plain sand. Herds of cattle and goats feed on this pasture and you see occasional camels, sheep, and a fair number of donkeys.

Bare necessities

Goudrou is a very small, rural village of about 25 huts. The lifestyle is simple and poor. The average family has one hut, with its round, mud-brick wall, dirt floor and grass-thatched roof. Inside, near the doorway, there is a hearth built on one side, where they do all their cooking on a small open fire. The smoke simply goes out through the doorway and the straw roof.

There are one or two beds, which are frames about 30 cm. high, covered with a couple of bed mats on which they sleep. Normally there is a canopy of mats built over the bed, for a bit more protection against leaking roofs. There are mats for sitting on, rolled up in a corner. There are a few cooking pots and some bowls. Other cooking utensils include some gourds, ladles (all from natural sources), a teapot, two tea glasses, perhaps one plastic drinking cup, or else a discarded tin for this purpose. There are no plates, forks, knives or spoons, since they all eat with their hands out of one pot. That about takes care of their possessions.

Sociable contentment

I should say something about the people. Initial impressions are very favourable. They are, in fact, very friendly. As is usual for Africans, they go through elaborate greetings every time they see you, which is a ritualized way of being sociable and focusing on relationships. Fulani are a proud and noble people, tending to be reserved and dignified. But when the women are among themselves, doing handicrafts in the afternoon, they joke about and kid each other, able to find happiness and joy in their hard and simple life.

There are things about their culture to which I will find it hard to adjust, especially the low way women are treated by men; but in general, I feel very drawn to these people and look forward to getting to know them personally.

From my various descriptions of events, I'm sure you will have surmised that life up in a Fulani village is not a bed of roses. The problems and difficulties that arise are many and varied, and it is physically not easy (not least because of the climate). God does not spare you difficulties, but he does bring deliverance. Somehow, things work out.

I have lots of mixed feelings about all this. Quite frankly, I don't particularly enjoy discomfort and uncertainty, and sometimes I wonder if I'll be able to handle it all. Certainly, with everything so new and unknown, I feel very inadequate, and more of a liability than a help. But God sent me here, and somehow he will provide. As I have no choice but to depend on him, his strength will cover my weakness. Daily, there are opportunities to ask for and receive his grace. And there is the excitement of being very much involved in his Kingdom work, waiting to see what great things He will do among the Fulani people.

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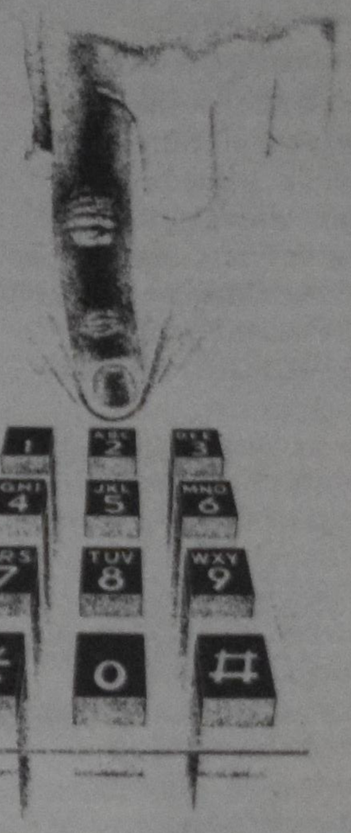

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Grain Drive '88 launched at Dufresne, Manitoba

WINNIPEG (CFGB) — A grain elevator on the CN railway line at Dufresne, Manitoba, earned the distinction on October 17 of being the first to receive a load of donated Manitoba wheat for the Canadian Foodgrains Bank's (CFGB) 1988 grain collection drive.

First across the scales at Dufresne, 20 kilometres southeast of Winnipeg, was Jake Dyck of Artel Farms.

With a satisfying roar and a billowing cloud of grain dust, he dumped 500 bushels of number-one wheat into the elevator chute as his contribution to the fight against world hunger.

On hand to witness the event was Monique Landry, the federal minister in charge of the Canadian International Development Agency (CIDA), and representatives of the CFGB.

Dufresne is one of over 1,500 elevators across Alberta, Saskatchewan and Manitoba which are authorized by the Canadian Wheat Board to accept Grain Drive '88 donations of canola seed and above-quota wheat on behalf of the interchurch Foodgrains Bank.

Wide participation

Taking part in Grain Drive '88 are elevators owned by the Alberta Wheat Pool, Saskatchewan Wheat Pool, Manitoba Pool Elevators, Cargill Grain, Pioneer Grain and United Grain Growers.

For Landry, a Montrealer visiting Western Canada on government business, the trip to Dufresne provided an opportunity to see firsthand the commitment of Prairie farmers to the Foodgrains Bank program. Through CIDA, her government has backed the Foodgrains Bank with matching grants of $16 million for each of the past three years.

She watched with interest as the grain disappeared through a grate in the elevator floor. Elevator manager Rene Morin explained the procedures followed in grading and storing the wheat for shipment.

Landry thanked the farmers present for their participation in "a real example of partnership" between private and government efforts to relieve hunger in the Third World.

After CIDA matches Jake Dyck's donation on a three-to-one basis, his 15 metric tonne gift, valued at about $2,800, will be multiplied to a value of $11,200. Those 15 tonnes of wheat will feed 100 people for an entire year on an emergency ration basis in a country like Ethiopia.

Landry described the Canadian Foodgrains Bank as "the association which has the best participation of volunteers" among Canadian voluntary agencies working at international food problems.

Photo: Allan Siebert

Foodgrains Bank executive director Bert Loewen (left) and Dufresne elevator manager Rene Morin (right) explain the procedures followed in collecting and shipping Canadian grain.

Chose contact with the needy

Dyck said he brings donations to the CFGB grain drive each year because "it's a good program. You feel closer contact with the needy when you're sending what you actually produced on your land. It's more personal."

Emil Reimer informed the federal cabinet minister that he regarded the CFGB as "a very good program, one of the best," because of its low administrative overhead and its efficiency in delivering food to the hungry.

"When you see those starving people on TV nearly every day, you have to have compassion and do something for them," he said.

Grain Drive '88 will continue until late in November. The collected wheat will then be moved to Montreal for export. The value of canola donations will be used to purchase refined cooking oil for feeding programs in needy countries.

Last year, some 2,000 farm families donated 11,152 tonnes of wheat. The devastating impact of the summer drought may reduce the average size of donations in 1988, but CFGB supporters are hoping that the increased number of depots accepting donations (almost all the licensed elevators in Western Canada) will increase the number of donations. Also, areas with a good crop like northwestern Alberta are being encouraged to take up the slack.

The Canadian Foodgrains Bank is a nine-member interchurch umbrella which collects and ships Canadian food aid to areas of need. In its last fiscal year, the CFGB shipped 76,000 metric tonnes to 11 countries in Africa, Asia and Latin America.

The nine Canadian Foodgrains Bank partners are: Canadian Baptist Federation, Canadian Lutheran World Relief, the Christian and Missionary Alliance, Christian Reformed World Relief Committee of Canada, Mennonite Central Committee Canada, the Pentecostal Assemblies of Canada, the United Church of Canada, Church of the Nazarene Canada, and Evangelical Church of Canada. For information on how to make a grain or cash donation to the CFGB, phone toll-free: 1-800-665-0377.

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Jane, Tom, Sally and Peter Van Der.

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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.

Births

VANDENBERG:
We, Rudy and Sophie Vandenberg, announce, with great joy, the birth of our son, CALEB JOHN, born Oct. 23, 1988, weighing 9 lbs. A little brother for Nicole and Benjamin.
Home address: 7177 Corrine Cr., Mississauga, ON L5N 5B9

VAN STAALDUINEN:
With praise and thanksgiving to our heavenly Father we, Liz and Stu, welcome our third child, STUART PETER, a brother for Matthew and Rachel. Proud grandparents are Mr. and Mrs. P. Feddema of Grimsby and Mr. and Mrs. C. Van Staalduinen of Brantford.
Home address: P.O. Box 2, Jordan Station, ON L0R 1S0.

Marriages

HOLMAN-VISSER:
Believing the Lord brought them together, we the parents, Mr. and Mrs. Dick Holman are pleased to announce the forthcoming marriage of our daughter,

MARGO LORETTA
to
EDWARD PAUL

of the Netherlands, son of Mr. and Mrs. Klaas Visser of the Netherlands. The wedding will take place on Friday, Nov. 25, 1988, at 7 p.m. in the Chr. Ref. Church of Mount Brydges, Rev. John Top officiating.

Obituaries

On Oct. 24, 1988, the Lord in his infinite wisdom, took into his heavenly glory, our beloved son- and brother-in-law

PIER SIKMA

in his 55th year, dear husband of Rose Sikma-Groen.

F. Groen-Bogert — Brampton
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Pete & Barbara Groen — Windsor
Keith & Winnifred Groen — Chatham
Jim & Linda Groen — Chatham
Annejan & Zusanna Groen — Oshawa
Yvonne & Pete Ages — Burnaby
Phil. 1:21
May God's unfailing love uphold Rose and her family.

Anniversaries

Sneek Abbotsford
1948 November 29 1988
...a time to celebrate!
With deep gratitude to God, we announce the 40th wedding anniversary of

JOHN and THERESA BOERSMA

Mom and dad, you have shared joy and sorrow, challenges and blessings; yet, through them all your love has deepened, serving us a treasured example of fidelity.
Congratulations and love from your children and grandchildren:
Art & Liz Boersma — Surrey, B.C.
Cathy, Christopher, Eleanor
Jo-Ann & Gary Bomhof — Winnipeg, Man.
Jeremy, Teresa, David, Alesha
Jack & Bernita Boersma — New Westminster, B.C.
Heather, Jonathan, Matthew
Home address: 35310 McCorkell Dr., R.R.#6, Abbotsford, BC V2S 5W4

The Hague Ottawa
1943 November 10 1988
"I must stay at your house today." (Luke 19:5).
We can testify to the faithfulness of the Lord who has stayed at the home of

HENK and TESS HELLEMAN
(nee Wildschut)

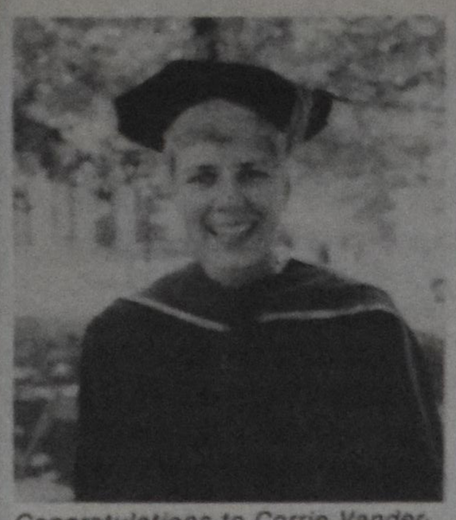
during the past 45 years of their marriage. With gratitude to God we announce this significant anniversary. We are especially grateful for their transmission of the faith to us and for the Christian nurture which we enjoyed in our parental home. This remains a model for us in our own homes and with our own children. On this occasion, Mom and Dad, we want to thank you! We pray that the Lord will keep you together for many more years to come and commend you into his continued loving care.
With love from your children and grandchildren:
Adrian & Wendy Helleman — Toronto, Ont.
Sharon, David, Pauline
Folkert & Ellen Helleman — Nepean, Ont.
Tracy, Kevin, Robyn
Henk & Carol Helleman — Richmond, Ont.
Lindsay, Amanda
Hans & Hennie Helleman — Nepean, Ont.
Aaron, Matthew, Benjamin
Mary & Theo Breimer — Kingston, Ont.
Karen, Rachel, Matthew
Eveline & Albert DeVries — Nepean, Ont.
Jenny, Joyce, Brent
Home address: 3 Kemp Drive, R.R.#4, Box 894, Ottawa, ON K1G 3N2

Amsterdam Calgary
1948 November 24 1988
It is with joy and thankfulness to our gracious heavenly Father that the Pyper family celebrates the 40th anniversary of their parents and grandparents

THOMAS and MARGARET PYPER
(nee Van Geemen)

Congratulations and best wishes from:
John & Mary Joan Pyper — Lacombe, Alta.
Tyman, Benjamin, Joni, Julianne
Dan & Suzan McKenzie — Calgary, Alta.
Stephen, Kelly, Megan
Margaret Joanne Pyper — Calgary, Alta.
We wish to invite relatives and friends to celebrate with us at an open house on Nov. 19, 1988, from 3-5 p.m. at the Port of Holland (the Vermeer Room).
Home address: 5212 Montalban Ave. N.W., Calgary, AB T3B 1G5.

Personals



Congratulations to Corrie VanderKooy Vos on receiving her PhD from VanderBilt University.

It is with great pleasure that Mr. and Mrs. James VanderKooy of Hamilton, Ont., announce the recent graduation of their daughter, Cornelia Jacoba VanderKooy Vos (Corrie) with a PhD in Clinical Psychology from VanderBilt University in Nashville, Tennessee. Dr. Vos is a clinical psychologist at the Wellness Center in Bowling Green, Kentucky.

Widow, early 50s, enjoys dancing, dining out and travelling. Looking for sincere gentleman in or about the Niagara Peninsula to share these with in friendship. Reply by letter to File #2510 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
VAN DE(N)BROEK, Dirk Johan, geboren op 10 juli 1923, laatstbekende adres in Nederland: Sosterbergsestraat 131, Soest. Naar Canada vertrokken op 23 juli 1953.
VAN DAM, Alida Catharina, geboren op 26 oktober 1924 te Obdam, laatstbekende adres in Nederland: Verlaatweg 10, Obdam. Naar Canada vertrokken op 27 maart 1953.
LANGELER, Derk Hendrik Gerhardus, geboren op 10 augustus 1923, laatstbekende adres in Nederland: v.d. Endelaan 14, Hillegom. Naar Canada vertrokken op 25 maart 1952.
DE ROOIJ, G., geboren op 4 september 1923. Laatstbekende adres in Canada: 717 Consol Avenue, Winnipeg, Manitoba.
VAN DER VEER, Harry, gehuwd met een Canadese vrouw. Mogelijk vanuit Duitsland naar Canada geëmigreerd.
VEEN, Th., geboren op 5 juli 1928, laatstbekende adres in Nederland: Almstraat 30, Amsterdam. Naar Canada vertrokken op 4 juli 1960.
Consulaat-Generaal der Nederlanden
1 Dundas St. West, Suite 2106
Box 2, Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Obituaries

"I can do all things in him who strengthens me. And my God will supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:13, 19)
The above was the testimony of our beloved member and sister in the Lord,

Mrs. IDA BLOK

After many years of suffering, Ida went to be with the Lord on Oct. 22, 1988. We pray that the Lord will comfort Mr. Blok, the children and grandchildren with the words of Isaiah 41:10. (RSV).
The Golden Hour Ladies Society, Abbotsford Second Chr. Ref. Church, Abbotsford, B.C.

Obituaries

"As the heavens are higher than the earth, so are my ways higher than your ways, And my thoughts than your thoughts." (Isaiah 55:9)
On Sept. 20, 1988, the Lord in his wisdom took to his eternal home his child, our dear husband, father and brother

JOHN WILLIAM BENSCHOP

in his 52nd year, beloved husband of Shirley Benschop (nee Dykstra).
We praise God for the love and guidance we received from John during his life, and trust that God will never leave or forsake us. It is a great comfort to know that John is in God's presence now, where there is fulness of joy and pleasures forevermore. (Ps. 16:11).
Loving father of:
Wilma & Lloyd Prins (fiance)
Faith & Carl Feddema (fiance)
Tom
Donna
Mark
Dear brother of Leonard Benschop of Bowmanville, Ontario, and Dickie Benschop of Norwood, Ontario.
Home address: R.R.#4, Bowmanville, ON L1C 3K5.

In confessing his faith and love for God, with hallelujah, amen,

PIER SIKMA

of Orono, Ont., was taken home to our Lord on Oct. 24, 1988. May Rose and children be comforted by God whom Pier loved and served. With love from his brothers and sisters.

In Koekange, Dr., The Neth., on the night of Oct. 23-24, 1988, it pleased our heavenly Father to call home, at the age of 65, our sister-in-law and aunt,

ELIZABETH STEENBERGEN
(nee Verschoor)

Dearly beloved wife of Roelof Steenbergen.
Lovingly remembered by:
Jenny de Weerd — Brantford.
Geertje & Klaas Fluit — Ayr
Doreen Lopers — Drayton
Lammy & Henk van Mulligen — the Neth.
Corry & Hette Kroes — the Neth.
Mien & Egbert Slomp — the Neth.
Tiny & Bouke Ottow — the Neth.
Nieces and nephews.

"Seek the Lord while he may be found, call on him while He is near." (Isaiah 55:6).
Suddenly on Oct. 18, 1988, the Lord took to himself our beloved brother and uncle

GERRY STOFFELSEN

We pray that the Lord will be with his wife and children and may the assurance that he is with the Lord be of comfort to them.
Brothers and sisters:
Dorothy & Henk Ridder — Hamilton
Dick & Elly Stoffelsen — Burlington
Art & Marion Stoffelsen — Brantford
Walter & Dorothy Stoffelsen — Innerkip
John & Marg Stoffelsen — Brantford
Tom & Linda Stoffelsen — Brantford
Ann & Gerard Slootweg — Mount Hope
Harry & Donna Stoffelsen — St. Catharines
Steve & Janet Stoffelsen — St. Catharines
Many nieces and nephews

On Oct. 18, 1988, the Lord took home

GERHARD WILLEM KLOMPS

age 68. A member of the Clinton CRC for 26 years. Our sympathy goes to his wife Ann and her family. May God comfort you all in these days of sorrow.
Ladies Society, "Be a Blessing.", Clinton, Ont.

Obituaries

"The peace of God which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Phil. 4:7)
On Oct. 20, 1988, the Lord suddenly took home

GERRY STOFFELSEN

at the age of 57.
Dear son-in-law of Melle Haan.
Dear brother-in-law of:
Hilda & Jim Visser
Johanna Haan
Cindy & Sweitze Slotegraaf
Anneke & Rinke Dulker
We know that this special peace from God comforts Klaaske Stoffelsen (nee Haan) and children.
Home address: 24 Sheffield Ave., Brantford, ON N3S 6V8.

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KINGSTON: Because of maternity leave, **Kingston Christian School** will have a temporary vacancy in a combined **Grade 2/3** classroom. We are looking for a person who will teach from Jan. 2 till the end of June 1989. Please send application to Kingston Christian School, 130 Wright Cr., Kingston, ON K7L 4T9. For additional information phone: (613) 546-4872.

CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a **Kindergarten** teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 792-4171 (school).

STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a **Grade One** teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3

WASAGA BEACH: Silvercrest Christian School is accepting applications for a half-time **French teacher** commencing Feb. 1989. Please direct your resume to J. Tulloch, c/o Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel: (705) 429-2899.

BRAMPTON: John Knox Chr. School seeks application to fill a **Grade 2/3** position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).

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Teachers

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This is a part-time position and will also involve teaching in academic areas. The areas of responsibility for the vice-principal will be focused on discipline and scheduling.

Please send resumes to:
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Phone: (416) 851-1772

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invites applications for a
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Mathematics and Computer Science

which begins August 1, 1989

Applicants should hold the doctorate or should be nearing its completion and should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College.

This position will include responsibilities for course work in undergraduate courses in Mathematics and courses in Computer Science.

Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

Dr. Justin Cooper
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Tel: (416) 335-0237 or (416) 336-2920
(application deadline: December 31, 1988)

Classified/Events

For Rent

Office Space for Lease

In December the Christian Labour Association of Canada hopes to move into its new facilities now under construction in Mississauga. The two-storey, 10,000 sq. ft. building is located at 5920 Atlantic Drive, near the north-east corner of Highway 401 and Dixie Road.

On the second story there will be up to 2,000 sq. ft. of office space (separate entrance) for lease at a reasonable price and available as of January 1989.

Those interested in leasing all or part of this space should contact:

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Executive Secretary, CLAC
821 Albion Rd., Rexdale, ON M9V 1A3
Phone (416) 744-2340

Events

Salem Christian Mental Health Association

is offering a conference

November 26, 1988, at Redeemer College
Ancaster, Ontario
8:30 a.m. to 4:00 p.m.

This conference will be of interest to Christian Mental Health professionals, and pastors.

The purpose of the conference is to:
— examine the challenge of integrating Christian faith and counselling;
— discover implications for developing Christian mental health services;
— highlight strategic directions for Salem, and discuss models for co-operation between Salem, Christian counsellors, and faith communities.

Morning program:
Keynote address: J. Harold Ellens, PhD
— Executive Director Emeritus, Christian Association of Psychological Studies, Intl.
Topic: "Integration: Christian Issues in Counselling"

Afternoon program:
— Concurrent workshops on: "Incest Recovery and Church Community Response"; "Lay Counselling"; "Standards of Professional Practice."
— Presentations by Salem: "Strategic Directions for Christian Mental Health: Visions for Salem and the Community" and "Contours for Partnership between Salem and Christian Mental Health Professionals."

Participants:
Mary VanderVennen, M.S. — Therapist and Director of Professional Services, Christian Counselling Services (Toronto)
David Benner, PhD — Professor of Psychology (Redeemer College) Author and Therapist
Dick Ter-Vrugt, PhD — Director of Christian Counselling Services of Southwestern Ontario
Judy Cook, M.Ed. — Therapist and Salem Associate (Hamilton office)
Mirth Vos, M.Ed. — Therapist with the firm of "Lidkea, Stob, Vos and Venema" (St. Catharines)
Roger Moyer, M.S.W. — Executive Director, Ottawa Christian Counselling Service Association
Henry Feenstra, PhD, C. Psych. — Chief Psychologist, Grey County Board of Education

Conference attendance includes lunch
No fee
Pre-registration is requested

For information and pre-registration please contact:
Mrs. Nienke VanDyke
Salem-Hamilton office, 1 Young Street, Suite 418
Hamilton, ON L8N 1T8
phone: (416) 528-0353

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Jarvis Ebenezer Chr. Ref. Church

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Director: A. Dale Wood

Friday, November 25, 1988, at 8 p.m.: Heritage Hall, Holland Christian Homes, 7900 McLaughlin Rd., Brampton, Ontario.

Saturday, November 26 and Sunday, November 27, 1988, at 8 p.m.: Georgetown District High School, Guelph St., Georgetown, Ontario.

Tickets: Adults $10, Seniors and Students $8. Available from J. & M. Chr. Bookstore, Brampton, Ont., or phone: (416) 459-6964 or (416) 451- 6600.

Dutch Christmas Carol Service

on Sunday, Dec. 4, 1988,
at Woodstock Immanuel Reformed Church
170 Clark St. North

For more information call (519) 537-6422

"Stewardship opportunities and challenges"

Annual Convention and Banquet
Christian Farmers Federation of Ontario

Date:	Wednesday, Nov. 30, 1988, D.V.
Time:	10:00 a.m. - 4:00 p.m., Banquet: 5:30 p.m.
Location:	Italian Canadian Club of Guelph, 135 Ferguson St., Guelph, Ont.
Morning Speaker:	Mr. James Skillen, Executive Director Association for Public Justice, Washington D.C.: "Implications of U.S. Farm Policy for Canada and Developing Countries"
Afternoon Speakers:	"Toward Alternative Farming Systems" — a panel presentation. Moderator: Elbert van Donkersgoed, CFFO Research and Policy Director. Panelists: Leo Blydorp, Research, CANAGRO; Harald Boker, Farmer, Elmvale; Hugh Martin, OMAF Extension Specialist
Banquet Speaker:	Dr. Charles Baldwin, Faculty, Ridgetown Agricultural College: "Soil Conservation Ethic - Economics or Emotion?"
Special Feature:	"Joyful Sound" - Choral Group

For pre-registration, call CFFO office, Guelph - (519) 837-1620
Deadline: Friday noon, November 25.

Church news

Christian Reformed Church

Accepted
— to Maranatha, York, Ont., Rev. John Postuma of Bethel, Waterdown, Ont.
— to First, Calgary, Alta., Rev. Mike Reitsma of Fresno, Calif.

Address change
— Rev. Henry Eshuis, 2242 Cream St., R.R.#1, Ridgeville, ON L0S 1M0; (416) 892-4729.

Service time changed
— Immanuel CRC, Hamilton now worships at 9 a.m. and 11 a.m. Evening services remain at 7 p.m.

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for season's greetings to appear in the Dec. 2 issue is Wednesday, Nov. 23. Every year subscribers to Calvinist Contact use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of $20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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Dutch

Ballade van de blikken dominee

"Ik ben het licht der wereld; wie mij volgt zal nooit in duisternis wandelen."

Jezus

Dit is 't verhaal van Jan de Man,
die zielenherder werd,
omdat hij in de preekstoel wou ...
schrei tranen voor zijn kerk -

hij snuffelt hier,
hij snuffelt daar,
leest bladen bij de vleet,
en heeft zo elke zondag weer
een afgeronde preek -

Jans vader was een stille boer,
die van zijn velden hield,
Jans moeder dacht teveel van hem,
zodat ze hem bedierf -

zijn wens was haar bevel tot op
de dag, dat hij vertrok,
en dat hij emigreerde was
voor haar een reuze schok -

Jan dwaalde in het nieuwe land
van oost naar west en vond :
het laatste, dat hij hier wou doen,
was werken op een farm -

en daar hij aan de overkant
de H.B.S. bezocht,
belandde hij bij een kantoor,
dat polissen verkocht -

hij was drie jaar in Canada,
toen hij een meisje zag,
dat sprekend op zijn moeder leek
en even zorgzaam was -

ze slikte elk wijs woord van Jan
of 't uit de hemel droop,
dat dit voor hem fataal kon zijn
kwam nimmer bij haar op -

ze waren zeven jaar getrouwd,
toen hij genoeg kreeg van
't verkopen van zijn polissen
en naar verandering zocht -

Jan, die als Brugman praten kon
en in de kerkeraad zat,
werd het toen weldra duidelijk,
dat hij een roeping had -

wat kon er schoner zijn voor hem
dan 't vak van predikant?
hij reisde naar "Jeruzalem"
en werd opnieuw student -

zijn vrouw, tot alle hulp bereid,
verhuisde met hem mee
en zwoegde voor hun dagelijks brood ...
zo werd Jan dominee -

helaas, hoeveel zij voor hem deed
heeft hij nog niet ontdekt:
Jan denkt bij voorkeur aan zichzelf
en zijn eerwaardig werk -

hij spreekt de taal, die men verwacht
van mannen in het ambt,
maar 't is slechts holle klank, want Jan
is enkel buitenkant -

praat hem niet van vernieuwing in
de kerk: Jan is een pro,
wat hij met ware hartstocht mint,
dat is de status quo -

zou het niet wonderheerlijk zijn,
als op een klare dag
Jan in Gods eigen spiegel keek
en schrok van wat hij zag?

een mens, die zoekers op zijn pad
geen troost te bieden heeft,
omdat hij zelf het Licht niet volgt
en in het donker leeft -

de Heidelberger en de Schrift
kent hij wel uit z'n hoofd,
wat hem ontbreekt is liefde en
een levensecht geloof -

maar daar Jan nimmer eerlijk was
met God of met zijn hart,
speelt hij nog steeds de pastor en
laat zoekers in de nacht -

hij snuffelt hier,
hij snuffelt daar,
vangt brokjes bij de vleet,
en heeft zo elke zondag weer
een "gereformeerde" preek -

Dit is 't verhaal van Jan de Man,
die zielenherder werd,
omdat hij in de preekstoel wou ...
schrei tranen voor zijn kerk.

Tini Van Ameyde,
Edmonton, Alta.

Beschouwing op "De vierde evangelist: ketter of getuige?"

Jan Smits

Als men argeloos dit artikel in Calvinist Contact benadert kan men licht over de titel heengaan, maar is daar enige twijfel aan? Wel nee, het geeft C.J. Den Heyer alleen maar de gelegenheid om het ene met het andere te ontkennen. Men wil de lezer natuurlijk niet van meet aan in het harnas jagen, wel? Dat de evangelist geen ketter is nemen we gretig aan, en misschien slikken we de ontkenning dat hij getuige was dan meteen. Als we eerst eens ophemelen wat onderzoek en wetenschap voor Marcus gedaan hebben, wie zou daar geen ontzag voor hebben en er voor zwichten? Dan komen we met onze argumenten, geven tenslotte de auteur een pluim op zijn hoed en stippen nog even aan dat hij trouw aan de traditie was, en dan is het zaakje in de bus.

Let wel. Als exegeten na bijna twee eeuwen historisch-kritisch onderzoek tot de 'verheugende concensus' komen, dat Johannes gelogen heeft met zijn bewering getuige te zijn geweest, wie zal dan zijn getuigenis als het woord van God aanvaarden? Inderdaad een begrijpelijke en de *enige* redelijke reactie is dan niet alleen het evangelie maar de hele bijbel op te doeken, ze in ieder geval niet te nauw te nemen. Of ook, te besluiten: Er is geen God, geen hoop, maak er maar een eind aan.

Heeft Den Heyer niet gezien dat zulk onderzoek ertoe bijgedragen heeft dat de mensen hun bijbels verachten? Ziet hij niet dat het land dat de Schrift naar Sitz im Leben verklaarde en waar de hogere kritiek grote opgang maakte twee wereldoorlogen te weeg bracht en nu in twee stukken is naar de wet: "Gij hebt des Heren woord verworpen, Hij verwerpt u"? En ziet hij niet dat daarom God de mensen overgegeven heeft dingen te doen die niet betamen? (Rom. 1:28). Hij werkt daar tenminste nog trouw aan mee. Schaam u *Gods woord* te veranderen in een leugen en de leugen als waarheid op te dienen.

Ik heb gezocht wat nu eigenlijk het doel van dit artikel was. M.i. was dit om de wetenschap aan te prijzen. De waarheid zal ons vrijmaken, niet? Het spijt mij, ik vind er slechts een waterloze fontein, en 2 Petrus 2 vindt hier een treffend voorbeeld.

De argumenten in het bijzonder.

Dat dit geschrift al snel aan Johannes werd toegeschreven is waar, maar dat hij vervolgens vereenzelvigd werd met de geliefde leerling is niet waar. De schrijver vereenzelvigt zichzelf met de leerling (Joh. 21:20-24) en de enige slotsom was dat het Johannes was. Ongeveer het omgekeerde vond dus plaats. Het is ook niet zo dat de auteur ooggetuige geweest *zou* zijn. Hij zegt dat zelf en dat blijkt ook uit de achtergrond en het unieke van Jezus zoals Den Heyer die zelf schildert.

Maar ook uit alles blijkt dat Johannes de eenheid met God de Vader, de Zoon en de Heilige Geest, waarvan hij spreekt zelf beleeft. De evangelieën getuigen van Johannes' wandel met Jezus. Hij en Maria waren zoon en moeder, door Jezus zelf bevolen. De vrucht van een leven lang dicht bij God is het vierde evangelie. Geen wonder dat "de diepste oorsprong van Jezus op een onovertroffen wijze tot uitdrukking werd gebracht." In vroegere geschriften vinden we kernen van de concepten die Johannes presenteert, en in Colossenzen 1:13-20 evenaart Paulus zowat Johannes in zijn proloog, maar wat mij aangaat is Johannes degene die aan Jezus' rechterzijde komt te zitten, of zit daar al, en is hij ontegenzeggelijk de auteur van dit geschrift en geen leugenaar na hem. God verlangt van ons waarheid tot in het binnenste en dat levert Hij ook zelf. Johannes was getuige en zijn getuigenis is waar. Gods woord is waarheid en op die waarheid moeten alle lansen afketsen of breken.

God onder ons

Dat Johannes alle gewicht op de vleeswording van het Woord legt is een al of niet moedwillig misverstand. Integendeel, hij vermeldt die slechts terloops, en legt eerder alle nadruk hierop dat het Woord, de heerlijkheid Gods in genade en waarheid, onder ons mensen is gekomen — God zelf. En Johannes laat daar geen twijfel aan. "Deze zijn geschreven opdat gij gelooft dat Jezus de Christus is, de Zoon van God, en dat gij gelovende het eeuwige leven hebt." (Joh. 20:31). Dit is het enige nodige.

Als Zoon van God verrast hem het lijden niet, nee, en wijst hij Judas aan als zijn verrader (Matt. 26:25), zo ook voorzegt hij de ontkenning door Petrus, en ja in zekere zin neemt hij zich zelf gevangen (Matt. 26:53). We zien wel, het is niet slechts Johannes die Jezus zo schetst. Toch zien wij hem ook in Joh. als mensenzoon. Benevens de leerling die hij liefheeft heeft hij ook Martha, Maria en Lazarus lief (11:25), hij werd ontroerd in de geest (11:33, 13:21) en Jezus weende (11:35). En als de ziele luistert,

Vervolg op pagina 19 ...

... vervolg van pagina 18.

Johannes heeft er meer. Hij is trouw aan zijn doel, maar ontkent het mens-zijn van Jezus niet.

Den Heyer schrijft ook dat men het moeilijk voorstelbaar achtte, dat een eenvoudige visser uit Galilea voor dit diepzinnige evangelie verantwoordelijk was. Wel, zo spraken de Joden over Galilea, en Jezus was een timmermanszoon. Jezus zei dat hij zijn leer van zijn Vader had. Daar had Johannes hem ook vandaan, geloof maar. Overigens, over anachronisme gesproken, dit is er werkelijk één. Voordat Johannes zich bij Jezus voegde hielp hij zijn vader in het bedrijf, maar drie jaar later viste hij vis voor de laatste maal, evenals Petrus. Toen hij zijn evangelie schreef was dat zo'n 50 jaar later. Als men dan nog van een eenvoudige visser spreekt is men toch wel een beetje abuis.

Waarheid tegenstand

Den Heyer neemt ook de interpretatie-beschuldiging aan van mensen die de Schrift amper of niet kennen en rechtvaardigt die. Hij zegt dat wij ten opzichte van de Joden niet meer in een polemische situatie leven. Blijkbaar heeft hij geen deel aan Joodse evangelisatie. Hiermee wil ik maar zeggen dat tot op zekere hoogte dit evangelie polemisch is, maar dat is meer een gevolg van de waarheid voor te zetten dan dat Johannes anti-joods zou zijn. Henry Morris in zijn boek 'The Genesis record' beschrijft hoe de eerste zin in de Bijbel indruist tegen wel zeven wijdverbreide leren of filosofieën, maar dat Mozes met die leren bekend zou zijn geloof ik toch niet. Zoals gezegd, wie een echt bankbiljet kent herkent een vals.

Voorts vergoelijkt Den Heyer de auteur alles vanuit zijn theologisch oogpunt te hebben bewerkt, dat hij daarmee trouw was aan de traditie. Daarmee beschuldigt hij tegelijk ook de oud-testamentische schrijvers van een zekere taktiek: het doel heiligt de middelen. Men noemt die de ethiek der situatie. Den Heyer moet niet eigen opvattingen overbrengen op de schrijvers van Gods *heilig* Woord.

Geen anachronisme

Laat mij nog even uitwijden over anachronismen. Den Heyer beweert dat van vrees uit de synagoge verbannen te worden in Jezus' tijd nog geen sprake is, ofschoon Johannes schrijft dat de blindgeborene uit de synagoge geworpen werd. (9:34). Daartoe komt hij met Luc. 4:16 aandragen, dat Jezus zelf trouw de synagoge bezoekt. Lees dat nog maar eens na, want op die gelegenheid zou Jezus om hals gebracht zijn, maar hij ontsnapte.

Dan schrijft Den Heyer nog dat het geen toeval was dat Johannes van vrees voor de Joden spreekt en haalt Joh. 20:19 aan. Jawel, bij Jezus' arrestatie ontsnapte een zekere discipel in zijn nakie, Jezus hun Heer is aan het kruis gestorven, en ofschoon Den Heyer het geen anachronisme noemt, hij spreekt daar wel van. Dat is mij wel wat uit de voegen.

Ook als wij Hand. 4:7, 14:2,5, 26:17 en 1 Thess. 2:14-16 naslaan lezen wij van vervolging. Vrees gaat daarmee samen. Merk ook dat daarin van de volken (de mensen) van Israël of meestal de Joden gesproken wordt. Reeds voor Paulus' dood was het koninkrijk Gods al breed uitgegroeid onder de heidenen (Hand. en Col. 1:6). Daar blijkt dus uit dat als Johannes het over de Joden heeft, hij slechts de situatie aanspreekt zoals die toen was en dat hij geenszins een latere situatie terugprojecteert.

Dat de concensus van bijna twee eeuwen historisch-kritisch onderzoek is zoals Den Heyer beschreven heeft wijst op een traditie van mensen die het woord van God krachteloos maakt. (Matt. 15:6). Daarover hoeven wij ons niet te verbazen (2 Pet. 2:2). Laat ons niet de wetenschap als autoriteit tegenover God aanvaarden, slechts God daarmee dienen.

Het vierde evangelie in wat het achterwege laat, in de vele kleine bijzonderheden die het vermeldt, en in uitdrukking, wijst naar de ooggetuige Johannes, wiens getuigenis waarachtig is. Dat vierde evangelie was en is zeer zeker nodig. Met vier evangelieën hebben de evangelisten ons op de fluit gespeeld en geweeklaagd, ons gevleid en gewaarschuwd. Het is geen spel maar ernst. Toch moeten wij als kinderen wezen. "Ik dank U Vader, dat gij deze dingen voor de wijzen en verstandigen verborgen hebt, en hebt het de kinderkens geopenbaard."

Dr. Jan Snits woont in Markham, Ont.

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Books

Robert VanderVennen, book review editor

Christian living

Christian values in the business world

The Faith-Work Connection: A Practical Application of Christian Values in the Marketplace, by Graham Tucker. Toronto: Anglican Book Centre, 1987. Paper, 223 pp., $12.95. Reviewed by Brian J. Walsh, Senior Member in Worldview Studies at the Institute for Christian Studies, Toronto.

If we are to live our lives as citizens of God's Kingdom then we will need to bring Christian values to our work in the marketplace. That is the central message of this important new book by Dr. Graham Tucker. We must radically expand our notion of ministry beyond the ordained and official ministry of the institutional church to include a full-bodied ministry of the laity (from *laos* — the people). In the context of the world of business this requires no less than "a sense of ministry which can turn a desk into an altar."

Graham Tucker is well-qualified to address the question of the "faith-work connection." Formerly a mechanical engineer with experience in plant construction and personnel relations, Tucker was ordained to the Anglican priesthood later in life and has dedicated himself to helping Christian business people bridge the gap between their faith and their vocation. In 1977 he established such a ministry in the context of the King-Bay Chaplaincy in downtown Toronto. This exciting and innovative ministry gathers Christian business people together for mutual support and encouragement and attempts to influence the business world by equipping these people for a meaningful lay ministry in the workplace. This book arises out of the experience of that chaplaincy.

Any effective ministry of the laity "involves the intentional re-integration of spiritual and human values in the day to day decisions of life and work." Striving for such a re-integration is the *raison d'etre* of this book. Tucker focuses this re-integration on questions of the internal operation and management of a business organization.

Value-based management

Noting that all institutions base their operation and internal structure on a certain set of acknowledged or implicit values and purposes, Tucker develops a "value-based" approach to management. Establishing a common set of values sets the contours for the purpose and identity of a corporation. Such values will also be the basis of the corporation's approach to technological development, human resources and labour/management relations. If these values are also humane and spiritual (Tucker's terms), then they will provide the impetus to transform the workplace into a work community.

One of the most helpful features of this book is that Tucker doesn't just present his view of matters such as value-based management or a work community, he provides us with tools that can help us transform our own work situation. For example, one of the appendices is a questionnaire that provides an organization with a detailed, 10-part value-analysis profile. This profile will measure where the participants in an organization think that the values of the organization presently lie, and where they should be. The questionnaire covers everything from corporate mission, management philosophy and style, and the experience of community, to the organization system and the use and development of technology.

Organized for group discussion

The book is also written to encourage group discussion. Each chapter is of manageable size and concludes with a series of helpful questions, ideal for small groups.

To my knowledge this is one of the best books available which helps Christian business people to integrate their faith and work in a practical way. I hesitate, therefore, to raise any criticisms. But I did have some problems with the book. Perhaps the most crucial weakness of the book is a lack of specificity concerning values. Of course, applying Christian values in the workplace is the first step to integration, but what specifically *are* those values? For example, I think that we need to think through more thoroughly the content of the notion of stewardship.

Another problem which is related to the issue of specification is Tucker's hesitancy to engage in what we might call "structural critique," that is, analyzing the role of business in our societal structure in terms of the environment, in terms of the poor, in terms of international relations, and most importantly, in terms of the overall set of values (or worldview) that guides western culture. What if that worldview is idolatrous? What if the business organization within which one works is guided by idolatrous values? Then all of the internal reorganization in the world won't help the Christian to bridge the faith/work gap.

I know that these questions don't make things easier for Christian business people. And I don't raise them from the vantage point of a smug academic. They are my questions too, as a consumer and as a citizen. But Tucker isn't trying to provide easy answers. Perhaps in the future he will build upon the solid foundation of this book and address these questions in a future work.

In *The Faith-Work Connection* Graham Tucker has rendered the Christian business community an invaluable service. The only question is whether there are Christian business people of vision who will take Tucker's contribution and run with it.

The Committee of Concerned Members (Classis Niagara Chapter)

invites you to study with us at our next meeting, to be held in the

Bethany Christian Reformed Church, Fenwick, at 8 p.m. on November 25, 1988.

Our topic will deal with total depravity and will be taught by Mr. Mark Zylstra.

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Friends of God

Wayne Brouwer

Badge of identity

"Those who accepted his message were baptized, and about three thousand were added to their number that day." **(Acts 2:41)**

Who are you?
Is your identity tied up in your name?

Before World War II, the New York City telephone directory listed 14 families or individuals with the surname Hitler. By the end of the war, there wasn't one Hitler left in the book! All the people had changed their names!

Who are you?

Is your occupation the key to your place in life?

Researchers say that pension cheques are sent out for only an average of seven years after a person finishes a career. In a work-oriented society, retirement can spell death. An identity that comes from an occupation is lost at the final punching of the timeclock.

Who are you?

Is your family the centre around which you build your self-awareness?

I knew an elderly gentleman whose wife left for glory before he did. But he wished he had died with her. For the remaining years of his earthly pilgrimage, he lived for nothing, loved no one, and found satisfaction only in weeping and complaining. His body carried on. His mind still functioned. But his identity was gone.

Who are you?

Is it still a future existence on which you pin your worth? "Someday I'll be *Dr.* So-and-so ...!" "One day I'll marry, and then I'll be ...!" "When I've finished four more years of school, I'll finally have arrived. People will know me as ...!" Right now I'm nothing, meaningless, without an identity. But someday ....

Does someone still mention my name?

Years ago, Gordon Lightfoot sang a delightful little song. It was a one-sided conversation that a fellow had with someone he met from his old hometown. Every line was a whistful question about life as he used to know it:

Is the landlord still a-losin'?
Do his signs hang in the hall?
Are the young girls still as pretty
in the city in the fall?
Is the ice still in the river?
Are the old folks still the same?
Is the home team still on fire?
Do they still win all their games?

And every stanza ended with the same casual question: "And by the way, did she mention my name?"

If only "she" still mentioned my name, then all my fears could be laid to rest. If only "she" still mentioned my name, then I would know that I am loved in this loveless world. If only "she" still mentioned my name, then I have an identity to fall back on, something to return to after the facades of bright lights and glittering falsehoods have cashed in their worthless promises. Who am I? I don't know. But if only there is someone out there who remembers me, knows me for who I am, loves me ... If only ....

"I have been baptized!"

Baptism is a badge of identity. It is a pledge from eternity that I am not forgotten. It is heaven's kiss of renewing love. It is a membership card into the fellowship of the fergiven. It is a reminder that Someone thinks about me, remembers me, walks with me, blesses me. He gave me His name, the name of the Father and the Son and the Holy Spirit. And he still mentions my name.

Who are you?

In his darkest moments, in his most troubled hours, the humble saint of the Reformation, Martin Luther, battled doubt, depression, and the devil with a single ringing cry of identity: *I have been baptized!"*

Who are you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.